THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXI Philadelphia, December, 1932 No. 3

This Number Includes . . .

THE BISHOP'S CHRISTMAS MESSAGE

FINDINGS OF OCTOBER CLERGY AND LAY CONFERENCES

ABSTRACT OF DR. HART'S ADDRESS AT CLERGY CONFERENCE

INSTITUTIONAL AND MISSIONARY WORK IN DIOCESE
Issued by the Field Department

THE PLACE OF LAYMEN IN THE EPISCOPAL CHURCH
Communicants Letters of Transfer
By the Rev. Henry Stuart Paynter

IN THY LIGHT SHALL WE SEE LIGHT
By the Rev. Leicester C. Lewis

A CHAPLAIN'S WORK AT THE UNIVERSITY OF PENNSYLVANIA
By the Rev. W. Brooke Stabler

A VOLUNTEER GOES TO KENTUCKY
By Miss Hester Seeley

REVIEW OF PROVINCIAL SYNOD MEETING
By the Rev. George H. Toop

CONVOCATION MEETINGS

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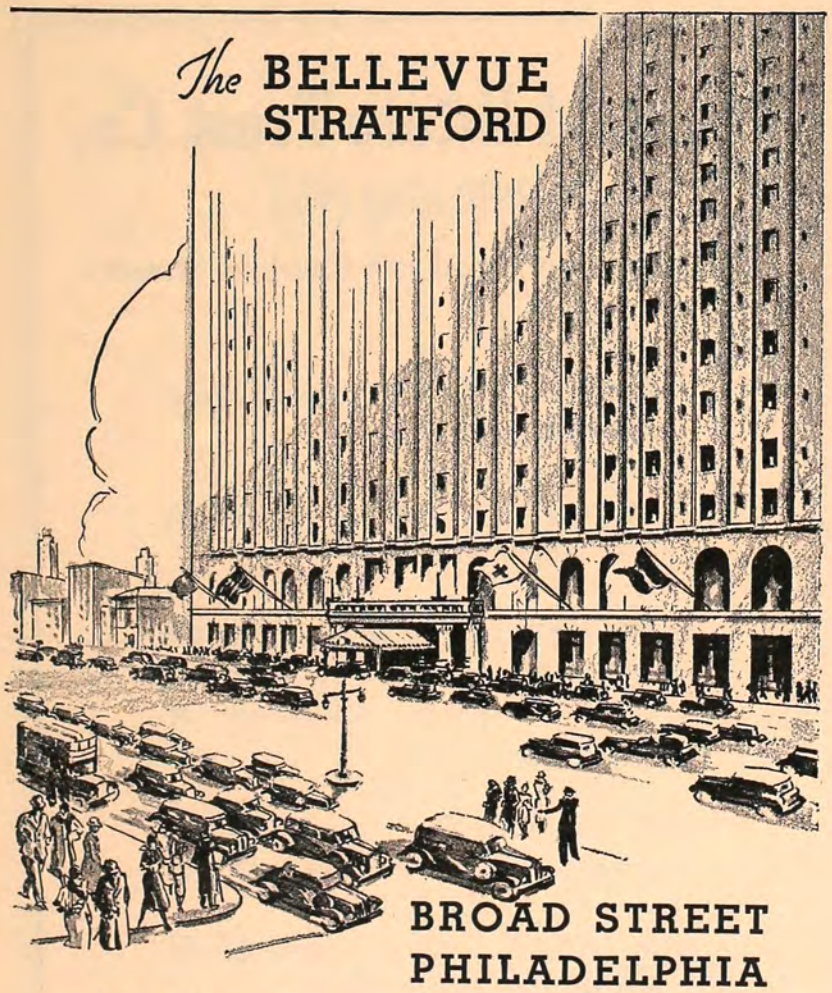

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Christmas Message

Christmas Eve

In the joy and the faith of the "Long Ago,"
I sit by the light of the Yule tide glow;
As I listen, I seem to hear at times
The distant sound of the Christmas chimes.
And the Auld Lang Syne, with its winsome grace,
Seems to be with me, face to face.

I thrill with the songs of the childhood's time,
And my old heart answers in happy rhyme,
For the Christ Child comes to the young and old,
With a loving touch that can never be told
Save to those who know it—ah! they can tell,
How He comes and enters, and "all is well."

And so the Incarnate Life goes on,
And renews our youth each Christmas morn;
And the faith and the joy of the "Auld Lang Syne"
Grows brighter and brighter as years decline,
For the heart that offers a willing shrine
Can never grow old with this Guest Divine.

So this Christmas Eve, when the stars shine fair,
All clear and soft in the stilly air,
Again the earth hearkens to angels near,
Bearing the news to each listening ear.
Chanting the Hymn as in ages gone,
"Fear not," for the Son of God is born.

—J. L. S.

So wrote the wife of Bishop Henry Yeates Satterlee for Christmas Eve, 1899.

It is one of the very striking things, that if all the nations of the earth would meet together with the purpose of discovering a single accepted principle for universal application, they might spend years in striving to find that one principle.

If all the Churches of Christendom were to seek to find a principle upon which they could make a declaration which would meet with universal acceptance, how many years might be spent before that principle could be discovered.

Yet Christmas unites all humanity, and the principle which it proclaims and puts into practice meets with universal acceptance among all nations and by all peoples, young or old, rich or poor.

At Christmas we are all young and we are all happy. Why? Christianity is universally a happy life, because it is not a worry of the mind, but a way of living. The principle of that life is not accepted by the world, but once a year it breaks through the crust of selfishness and produces universal happiness.

In the giving of himself to the world by a humble birth into humanity; through all that life of self-effacement to his final sacrifice upon the Cross, the Babe of Bethlehem wrote upon this world the great fact and principle, "It is more blessed to give than to receive."

At Christmastide we are thinking of others and seeking to make them happy. This is expressed not only or chiefly in material gifts, but more particularly in the gift of ourselves. How many miles are traveled that whole families may be at home on that Holy Day. How careful one is not to say or do anything that might mar another's pleasure. How anxious to do everything that may add to the sum total of human happiness. The sense of the common brotherhood of man and the consecration of the home; the sacredness of childhood and the heart-tug of human need; all these make us forget ourselves and get the real joy of life. Would that that spirit which makes us so happy for a single day or season could be the dominating spirit of the whole year so that continuing and universal happiness might pervade human life.

This happiness I most sincerely wish for all my dear Christian brethren and friends in the Diocese of Pennsylvania.

ART ALLIANCE ARRANGES FOR NOTABLE EXHIBITION OF ECCLESIASTICAL ART

Beginning December 20th and continuing through January 8th, the Philadelphia Art Alliance will hold an Ecclesiastical Exhibition in its galleries, 251 S. 18th Street, to which all the clergy and others interested are invited to attend. It is planned to make the exhibition one of the most outstanding and notable ever held, showing the splendid work being done today in the field of Church Art.

On Monday night, December 19th, prior to the formal opening the day following, there will be a private view of the exhibit and reception for the Clergy, members of the Art Alliance, and the members of the Philadelphia Chapter of the American Institute of Architects; also several addresses by outstanding authorities on Church Art and its proper use. For New Year's Day from 4 to 6 o'clock a program of "Music of the Church" will be rendered.

The committee in charge of the exhibit comprises: Mrs. A. Eugene Benners, Harold T. Carswell, Nicola D'Ascenzo, Horace H. F. Jayne, Henri G. Marceau, Thornton Oakley, Mrs. Eli Kirk Price, Samuel Yellin, and William R. Talbot, Chairman.

Members of the jury of selection are: Charles L. Borie, George I. Lovatt, Frank R. Watson.

STATUS OF THE MISSIONARY FUND REPORTED TO THE EXECUTIVE COUNCIL AS OF NOV. 15

RECEIPTS

We have received through Normal Sources:		
From Jan. 1 to Nov. 15, 1932		$210,825
From Jan. 1 to Nov. 15, 1931		242,702
Decrease		$31,877
The revised budget for 1932 is:		
National Council		$200,000
Diocese of Pennsylvania		192,002
Total		$392,002
Receipts through Normal Sources:		
Jan. 1 to Nov. 15, 1932	$210,825	
Add pledges and cash from Diocesan Contributors' Fund (Cash already received $48,851.34)	60,869	
Estimated receipts through normal sources on a basis of expectations for the balance of the year 1932	115,072	
		$386,766
Probable Deficit, Year 1932		$5,236

Treasurer's Office, A. V. MORTON,
Nov. 15, 1932. Treasurer.

Attention is called to a communication issued by the Executive Council which also appears on this page under the caption "Special Notice."

BISHOP NAMES STUDENT PASTOR AT PENNSYLVANIA

Rev. Arthur F. McKenny has been appointed by Bishop Taitt as student pastor of the Church in the Christian Association of the University of Pennsylvania, to succeed the Rev. John R. Hart, D.D., who resigned in August to enter another field of religious work.

Mr. McKenny took charge November 25th, and came to his new post from Waterbury, Conn., where he had been serving for the past three years as curate under the Rev. John N. Lewis, rector of St. John's Church.

Immediately following the World War, during which he served with the 303rd Engineers of the 78th Division, in the A. E. F. in France, Mr. McKenny entered Hobart College and later transferred to Brown University, where he was graduated in June, 1923. He took his divinity degree at Yale University and has done additional graduate work at Union and Hartford Theological Seminaries and at the University of Chicago. He was ordained a priest in 1930.

In addition to his regular pastoral responsibilities, Mr. McKenny was a member of the Department of Religious Education of the Diocese of Connecticut and a teacher of Bible History and Literature in St. Margaret's School in Waterbury.

Mr. and Mrs. McKenny will reside at 4314 Spruce Street.

SPECIAL NOTICE

Following is a copy of letter which the Executive Council at its meeting on Friday, November 18, directed be sent to all Secretaries, Treasurers and Accounting Wardens of Parishes and Missions:

Within five weeks of the end of the year 1932 (and a most depressing year financially), the Diocese of Pennsylvania finds itself in an unusually happy situation.

If your Parish or Mission will pay, not its Quota, but its Expectation, the balance of which is only $....., the Diocese will close its books this year without a deficit.

Much more important and really wonderful, the Bishop will not be compelled to approach any communicant of any Parish or Mission in this Diocese at the Christmas season asking help to avoid a deficit.

You can bring about this very happy result. Do not think your amount is unimportant because it is small; send it in. Let us give the Bishop a real Merry Christmas this year, and the Diocese a Happy New Year.

Faithfully yours,
A. R. VAN METER,
Secretary, Executive Council.

P. S.—Will you be so kind as to present this letter at the next meeting of your Vestry.

VETERAN VESTRYMAN DIES

Frederick O. Fenner, for twenty years a member of the vestry of All Saints, Moyamensing, and during the last ten years of that period the Accounting Warden, died on November 4th. Burial services were conducted by the Rev. John E. Hill. During his life Mr. Fenner was one of the most devoted and faithful members of the parish. William F. Irwin, one of the active young men of the parish, has been chosen Accounting Warden to fill the vacancy caused by the death of Mr. Fenner.

Reports of the Findings of Clergy and Lay Committees Following October Conference on Program of the Church

The Clergy Findings

The following resolutions were offered by the Findings Committee of the Clergy Conference held at the Church Farm School on Thursday and Friday, October 27th and 28th, 1932:

1. That the inspiration and information of the Conference be translated into a more intensive effort along the lines of the Every Member Canvass this year than ever before.

2. That consideration be given to the suggestions of the Dean of Convocation of Chester as to the appointment of an Executive Committee in every Convocation, following the experience in Chester Convocation.

3. That this Conference refers to the Executive Council of the Diocese the continued necessity for a study of the calculation of the quotas assigned the Parishes and Missions with a view to their possible readjustment in relation to the giving ability of the Parishes and Missions.

4. That we acknowledge with gratitude the beneficial results of the Diocesan Contributor's Fund.

5. That the statement presented by Bishop Taitt, relating to the Institutions of the Diocese be brought to the attention of the Parishes of the Diocese.

6. That a copy of Dr. Oliver Hart's address be distributed by the Field Department.

7. That the heartfelt sympathy of the Conference be expressed to Bishop Moulton in his problem relating to Rowland Hall, and that the Conference express the hope that a way may be found to keep Rowland Hall in operation under the auspices of the Church.

8. That the Field Department be encouraged to arrange for a Conference in 1933.

Committee on Findings:

CHARLES H. ARNDT — EDGAR C. YOUNG
PERCY R. STOCKMAN — ISAAC E. BROOKS

The Lay Findings

Following are the Fndings adopted by the Lay Conference after being submitted and added to by that group:

1. Having in mind the impression made by a two-day conference for laymen conducted at the College of Preachers in Washington by the Rev. Dr. Royden K. Yerkes of the Faculty of the Philadelphia Divinity School, and recognizing the need for educating our laity in the history, organization and worship of the Church, we suggest the possibility of organizing similar conferences in Philadelphia this winter and spring. We believe that it should be possible to make up successive groups of say thirty laymen each to meet on Fridays and Saturdays at a place to be arranged. We commend this idea to the Diocesan Department of Religious Education and we bespeak the interest of the parish clergy.

2. We believe that the Convocations of this Diocese have a great opportunity for interested laymen and for promoting through the laity the missionary work of the Diocese and the solution of its financial problems. In this connection we call attention to the success of the system now in operation in the Convocation of Chester by which the Dean has the assistance of a Laymen's Committee of clergy and laity to deal with the quotas and expectations of the parishes in the Convocation, and an Executive Committee of Convocation composed of seven laymen and seven clergy to prepare the program for the meetings of Convocation.

3. We hope that the Church Club will again conduct a series of motor-bus trips to Diocesan Institutions and that the parish clergy will urge their laymen to take advantage of the opportunity to learn of the important work which these institutions represent. First-hand knowledge of it will prove a great help to those who engage in future Every-Member Visitations.

4. We think it important that the National or the Diocesan authorities, or both, should inform our people upon the forthcoming Report on Protestant Missions abroad, to prevent false impressions of the value and character of the foreign missionary work of our Church.

5. Too many vestry meetings are devoted solely to routine matters of finance and maintenance. We respectfully suggest to the clergy the value and importance of providing also at these meetings some account of what the parish is doing for the community and for the Church at large.

6. We ask each man who has attended this or prior Conferences to bring two or three men from his parish to the Conference in 1933.

The Bishop of London had sixty-two candidates for ordination this fall, twenty-seven priests and thirty-five deacons, ordained in St. Paul's Cathedral, London. This was the largest number since the war; the next largest was last year's fifty-eight. The Bishop says he needs them all, and more, if money were available for their salaries.

By November 1st the National Council's Field Department had filled orders from Dioceses, districts, parishes and missions for 1,131,000 pieces of Every Member Canvass literature and 1,000,000 pledge cards, including requests from Alaska and Japan.

The monthly paper of one missionary district has figured that in 1931 the people in that district gave 4¾ cents per person per week for the missionary work of the whole Church. The paper displays this fact in a page advertisement, adding, "Remember these figures when the Every Member Canvass is made!"

Abstract of Keynote Address by the Rev. Oliver J. Hart at October Diocesan Conferences of Clergy and Laity

Dr. Hart was one of the guest speakers at the Clergy Conference held at the Church Farm School in the latter part of October on the 1933 Program of the Church and is one of the outstanding clergy in the Diocese of Tennessee who, as an inspirational leader is in strong demand. He is rector of St. Paul's, Chattanooga, a parish of more than 1000 communicants. In addition, he is Dean of the Knoxville Convocation, chairman of the Diocesan Department of Religious Education and also an Examining Chaplain.—Ed

—

We are all keenly aware of the fact that thoughtful people are looking to Jesus, the Son of God, and asking, "Can He cure us of our ills?" In a recent statement, Montagu Norman, Governor of the Bank of England, after saying that he saw no way out of the present world conditions, said, "If only all the nations would work together, things would be different." Those of us here share two convictions. In the first place, we believe that our Lord alone can heal the ills of the world. We still must use our own eyes to see, but our Lord makes it possible for us to see aright.

In the second place, we believe that the Church should be the great channel through which the healing power of Christ can reach a sick world. Sharing these two convictions it means two things. In the first place, for the world, a redoubling of missionary effort; and, in the second place, for individuals, a redoubling of our efforts of personal evangelism. We cannot do these things without great cost to ourselves.

A lukewarm Church has nothing to offer to the world today. The Every Member Canvass is, therefore, not a mere drive for money, but it is a great spiritual enterprise in which we endeavor to clear the channels as much as we can in order that the Church may be a means through which Christ can reach the world.

With this in mind I am convinced that the first step which we must take is to deepen the realization on the part of the clergy and laity that the parish is a force and not a field. A rector exists not only to serve his parish but in order that his parish may serve. What, after all, is the justification of a paid ministry? Certainly we are not hired to do other men's work. During the war I was greatly impressed by the fact that men in our Division who had an opportunity to come back to the States seemed very anxious to remain with the Division in active warfare. One corporal expressed it this way, "If I go back and am sent to an Officers' Training Camp, by the time I have completed the training and received my commission and probably have been sent to some training camps to train recruits, the war will be over. I would rather fight in the ranks as a volunteer than go back home and train men for a fight in which they will not take part."

MILLIONS FOR LUXURIES

In 1931 it is estimated that we paid:

For tobacco	$1,651,000,000
For entertainment and amusements	1,526,209,000
For soft drinks	766,500,000
For candy	520,088,000
For private sports	483,837,000
For furs	351,880,000
For ice cream	338,742,000
For radios	309,270,000
For jewelry	255,315,000
For chewing gum	71,625,000

(The above figures are taken from *The American Consumer Market*—A study by Business Week.)

Undoubtedly many men have this conception of their ministry. They feel that we spend the major part of our time training people for a fight in which they do not take part. We clergy are not altogether free from blame that such a conception exists. In discussing this matter with a group of clergy one clergyman said, "I do not think you realize the peculiar conditions under which we work. We have to spend practically all our time *entertaining* our people so that they will come to church and we don't have any time left to lead them in service. I am quoting him exactly. He used the word "entertain."

Obviously it is a tragedy where such a conception exists. I realize that this is an exceptional case and not many clergy have this conception of their ministry, but there still lingers in the Church that the parish is a field in which a minister is to work rather than a force with which he is to work. The justification of a paid ministry is that we are given a living wage in order that we make more effective the combined service of our people. Otherwise we should do the manly thing and join the ranks as volunteers . . .

Only this Monday I received a letter from a very interested Churchman in regard to conditions in one of our southern cities. I knew that our churches there were having a hard time of it. He wrote me as follows: "The whole trouble here is that all three of the clergy have allowed their parishes to lose the status of forces and become fields, and so become ineffective. The clergy are fine, personally well-liked, and working themselves to death while the crowd sits by and watches them."

In correcting this condition may I make two observations? In the first place, a parish program is a matter of slow growth and development. . . . I am not thinking of an ideal parish program. I am thinking of it concretely in terms of my own parish. It does require patience and years of effort . . . So often we in this country are inclined to think that unless something happens by Saturday night it is a flop. We must realize that the development of a real parish program means long and steady work.

My second observation is that the failure to conceive of the parish as a force rather than a field is due more to ignorance than to active opposition . . .

It is the responsibility of the rector and vestry to see to it that the needs of the Church are presented as convincingly and appealingly as possible. They have no right to say what any individual contributor shall or shall not give in response to these needs. Having discharged their responsibility of giving the necessary information, they should leave the results in the hands of God where they belong. Speaking from the knowledge of conditions in our own Province (I do not know how they would apply in your own), I would say unhestitatingly that the most distressing thing is a loss of the sense of partnership . . .

Some months ago I was conducting a Teaching Mission in one of our outstanding southern parishes. Near the end of the Mission the senior warden stood up and said: "For some this Diocese has gone on the basis of taking care of itself first and giving only what is left over to the National Church. For the past several years this parish has gone on the same basis. Last year we gave for the support of the Diocese and the National Church only $100 more than we paid for the quartet in our choir. I am ashamed to confess it, but I admit that I have been going on the same basis. In this morning's mail there came my bill for the country club, my bill for this and that and the other, and a notice about my pledge to the Church. I did not have enough money to pay all these bills so I paid my bill

to the country club, for this and that and the other, and I threw my notice about my Church pledge into the waste basket." You may condemn his religion but his logic is irrefutable.

Unless the Diocese, even at great sacrifice to itself, is willing to fight for the principle of partnership, I do not see how it can expect the parishes to do it. And if the parishes do not maintain the principle absolutely, I do not see how we can ever expect our people to place their gifts to God first.

I am convinced that if our people have the necessary information and a clear and definite way in which to make a response, they will do so in a worthy way. If that is not so, then no scheme that we can devise will be of any avail . . . The Church as a whole does not move forward towards its objective if here and there we have a star parish that is unrelated to the work of the whole Church. The Church is a fellowship of labor, a fellowship of doing things together. Consequently, the Church moves forward not by having a few outstanding parishes but by having every parish move forward towards the great objective . . .

A self centered church is doomed to extinction. We are comrades in arms, actively engaged in setting up the Kingdom of Christ. The reconstruction of society can come only by the permeating of the body politic with the Gospel in all its completeness and power. New men in Christ Jesus will make a new world for which we pray. The whole Church-clergy and laity alike—is the body of Jesus Christ. Let us gather around Him with a more earnest desire to know His will in all things and then to receive from Him the wisdom and strength to do it.

CONGREGATION TO HEAR ABOUT DIOCESAN WORK IN SPECIAL SERMONS

The Rev. Charles H. Arndt, rector of Christ Church, Germantown, has arranged a course of sermons through a considerable period dealing entirely with Diocesan missionary work. Each sermon in the course is to be devoted to some specific type of work. The third Sunday morning in each month has been set aside for the purpose.

The first sermon in the series was preached Sunday, November 20th, the Sunday before Thanksgiving Day, and in view of the Thanksgiving Day Offering going to the Episcopal Hospital, that institution and the immense amount of work it is doing among the sick poor was presented to the congregation. The preacher was the Rev. Joseph Manuel, Chaplain of the Hospital, whose ministry at the hospital gives him unsurpassed opportunities to demonstrate the service which this Church institution is giving to suffering humanity.

Other institutions and features of Diocesan missionary work to be presented in the series includes the Church Farm School, the City Mission work among the city's poor, the Home for Consumptives, Church work in the Eastern Penitentiary, the Galilee Mission, the Sheltering Arms, the Seamen's Church Institute, and Social Service Work in the Diocese.

CITY'S HOUSING PROBLEMS ARE PRESENTED BEFORE SOCIAL SERVICE DEPT.

The housing problem in Philadelphia was presented at the October meeting of the Diocesan Department of Christian Social Service and Institutions at its October meeting by Kenneth M. Day, secretary of the Associated Architects' Association of Philadelphia, and State Senator William C. Hunsicker, of the Third Senatorial District. This problem has been under consideration by the department for some time. The meeting was held in Old Christ Church Neighborhood House.

THE CANVASSERS

After the Every Member Canvas is completed are the canvassers to be thanked and dismissed?

"Thanked and dismissed." These are in conjunction but not necessarily in sequence. The organizing of canvassers is an effort too extensive to be permitted to be dissipated.

Keep the organization intact.

What for? Plan an evangelistic visitation of the Parish to take place during Lent or after Easter to culminate at Whitsunday.

If this is done the educational program will become a year round program—an ideal much desired.

Point toward the next challenge immediately after the close of the present canvass.

Thank your canvassers for the fine work, but do not dismiss them with only half the task finished.

C. E. SNOWDEN,
Chairman Field Department

In addition to the subject of housing, a report was submitted by the Committee on Unemployment Relief that it had met with a similar committee of The Clerical Brotherhood and that a Joint Committee had been organized, with the Rev. W. Arthur Warner as chairman and the Rev. Percy R. Stockman as secretary.

The committee felt it was advisable to stress the opportunity for Church families to apply for garments from the Red Cross Cotton Fund, and that this be done in co-operation with the City Mission. Requisitions had been filed up to that time on behalf of forty families.

Mr. George R. Bedinger, secretary of the department, reported on the meeting of the Provincial Synod in Pittsburgh and of the publication by the Synod of a Social Service Handbook, "Where to Turn," an outline of which appears elsewhere in this issue of THE CHURCH NEWS.

In Mr. Day's presentation of the housing situation he advocated the demolition of the slum areas with all their worn-out buildings, filth and congestion which breed crime, disease and low standards of living, and the rebuilding of these areas with modern sanitary and cheerful tenements with provision for necessary playground space. He described plans for large houses containing apartments up to six rooms renting at a moderate price, rather than the small house which, by reason of the cost of land and buildings, would necessitate larger rents.

As the typical example of a district that could be transformed, Mr. Day took the section included between the Delaware river, and Seventh street, Market to Girard avenue, generally referred to as the "Band Box" area. The department was impressed with the fact that the plans suggested by the speakers are not yet possible, because of public apathy and the failure of passage at the special session of the State Legislature of the housing bills introduced there by Senator Hunsicker.

Both Mr. Day and Senator Hunsicker described the course of these bills. The Senator told how they had been received and acted upon; and how necessary compromises were agreed upon and finally, how they failed because of the clause giving right of eminent domain to a private corporation. This right of eminent domain to a private corporation, Senator Hunsicker said, the Senate of Pennsylvania has always refused. Both Senator Hunsicker and Mr. Day agreed that the housing bills would have passed but for the insistence upon this clause.

The most original modern authors are not so because they advance what is new; but simply because they know how to put what they have to say as if it had never been said before.—*Goethe.*

The Church News

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HOW TO HEAR ANGELS SING

John Burroughs once complained that the clergy had not yet discovered that the earth was a celestial body. He believed that if they only realized that this planet is one of the heavenly bodies and would stop making such sharp distinctions between terrestrial and celestial bodies, their whole outlook on life would change and their theology become more reasonable.

Looking at ourselves as inhabitants of a celestial sphere does make it easier, for example, to realize the nearness of God. If we are already on a heavenly body, we are not so apt to think of Him as far off in a distant "heaven" from which He looks down in pity on His earthly children. The words of James Montgomery's old hymn become real to us—"The Lord is never far from me, though I perceive Him not."

What a difference that would make also in our mental picture of the Christmas story? If we are inhabitants of a celestial land now, the "celestial" choir would not need to come from courts above to sing to sleepy shepherds: it would always be there though unsuspected by such dull ears as ours.

Why then don't we hear the angels sing when we know they are always praising God, always proclaiming peace and good-will, and always telling that a Saviour has come? Is it our ears that are at fault? It must be. "Eyes have we and see not, and ears have we and hear not." When Our Lord said, "He that hath ears to hear, let him hear," he was counseling men to listen with their minds and emotions as well as with their ears. There is no real hearing without active mental and emotional preparation and co-operation. Every musician knows that.

And so if we don't hear angels singing, it is our own fault. They *are* singing; "still their heavenly music floats o'er all this weary world."

But many of us do hear for a while at Christmas. Love reigns then, and love unstops the deafest ears. Faith grows strong, and the eye of faith sees Him who is invisible.

If anyone, therefore, desires to hear angels singing, let him think of this earth as a celestial body, the abode of our God who manifested Himself in Bethlehem's lowly stall. Burroughs and Browning are right: *"the earth is crammed with heaven;"* the angels *are* singing. But only he whose spirit is in tune with God the giver can hear their song.

We are sure for that reason that many of the readers of this paper will hear them soon. The angels' songs will ring in their ears as they search through stores for toys to put in stockings, as they carry baskets up dingy streets to feed hungry men and women, and as they join in the same song that echoed o'er Juda's hills in their own parish churches.

THE RETURNING TIDE

During the half century from 1875 to 1925 the influence of the Churches of America upon our educational institutions declined so rapidly that, whereas in the early days of the Republic most colleges had been controlled by one or another of the historic denominations, by the time the Great War ushered in a new era, very few, and they only the smaller colleges, retained any denominational connection. And with this loss of control, the Churches often lost the sympathy of the colleges. Indeed it became common for colleges that owed their very existence to the Church to have on their faculties half-baked young teachers who were actively hostile to Christianity. Like the prophet of the Old Testament we could lament that we had nurtured and brought up strange children. But there are signs of a change now.

One indication of a turn in the tide is seen in the quiet return of the University of Pennsylvania to the ancient custom among educational institutions of having an official college chaplain. The action of the University in appointing the Rev. W. Brooke Stabler to that position, and the interest that Dr. Beury, president of Temple University, has shown in the religious welfare of his students are visible signs that organized religion is beginning to receive greater official recognition. The tide is not by any means at flood, but it at least has begun to turn when our foremost educational institutions tacitly admit that they need chaplains.

Both the presidents of our colleges and the more thoughtful of the professors are exhibiting a deeper humility and a more reverent attitude in the face of the great mysteries of life. The day of scientific cocksureness and scorn has passed, and, with the modesty of real wisdom, baffled scientists are begin-

ing to talk about the will of God as a factor in life, and to admit that a representative of the Church of God should be a member of the teaching staff of our higher institutions of learning. That is very good news.

THE ANGLO-CATHOLIC CENTENARY

Anglo-Catholic clergymen and laymen both in England and America are already at work on plans for celebrating the one hundredth anniversary of the Oxford Movement, the High-Church Revival of the nineteenth century in the Anglican Church, which is generally agreed to have had its beginning in a sermon which John Keble, professor of poetry at Oxford, preached in the University on June 14, 1833.

Throughout their whole history the Jewish and the Christian Churches have been periodically stirred to their depths and virtually altered, for a time at least, by two kinds of revivals of religion, the institutional and the individual. The institutional type, such as that of Hezekiah in the Old Testament and the Oxford Movement in more recent times, has been concerned largely with reform of the Church as an institution and has always left behind it a permanent contribution by beautifying Church buildings, enriching services, and giving men a more balanced sense of the value of corporate religion; while the individual type, best represented by St. John the Baptist in the Bible and John Wesley in the Church of England, has been concerned almost wholly with the revival of personal religion and the moral reform of the individual sinner, with the result that it has usually cleansed the Augean stable of Sin in a nation for a time, and has made thousands of homes and hearths the abode of the Saviour Himself.

It is not fitting for partisans to disparage either type of reform for all admit that both are necessary, though one must recognize their limitations and beware of their exaggerations. Every reform movement suffers not only from the few odd fish it gathers in its net, but also because some of its enthusiastic devotees lose their sense of proportion and deny that there are any other paths to the City of God than the one on which He is leading them.

Whether they are "high" or "low," Episcopalians in the Diocese will be interested in the connection of our Philadelphia Churches with this anniversary; for when the Oxford Movement spread to America, it was in Philadelphia, in such parishes as the Church of the Evangelists, now an art school, that it found its most fervent followers, most eloquent defenders, and foremost exponents. We hope that in planning their celebration those in charge will pay due honor to these historic places and the famous men who ministered in them.

BISHOP WILL DEDICATE MEMORIAL TO DR. CALEY

Bishop Taitt will officiate on Sunday afternoon, December 11th, at the dedication of a memorial to the late Rev. L. N. Caley, rector of St. Martin's, Oak Lane. The memorial comprises a tower chime and organ amplifying system, given by the congregation in loving memory of Dr. Caley's devoted service as rector of the parish. The dedication will also be marked by the Bishop's formal institution of the Rev. Percy G. Hall as rector.

It was Dr. Caley's desire that St. Martin's should be equipped with an amplifying system. Plans for the installation of a system were under consideration at the time of his death. Because of his interest the congregation decided that in the completion of their plans the amplifying system would provide a fitting memorial. The equipment will enable the chimes to be heard a distance of from two to three miles, and also provides, when necessary, for a complete service to be carried to an overflow congregation in the parish house. A tablet will be placed in position in the Church with the words, "To the Glory of God and in loving memory this Tower Chime and Organ Amplifying System is dedicated to the Very Rev. Llewellyn N. Caley, D.D., rector of St. Martin, 18 -1932."

A WORD FROM NEW YORK

Church of S. Thomas,
Tupper Lake, New York.

Rev. George Copeland,
Editor, The Church News:

I want to tell you how much I enjoyed the October issue telling about the beginning of the new Cathedral.

I have been following the articles by Mr. Gilbert on Church Music and find them most interesting and of great practical value.

Congratulations on your excellent paper.

Faithfully yours,
(REV.) JOHN PAULSEN.

Trinity Church, Boston, is among the parishes now promoting the training of volunteer social workers. Those who take the course are placed with community agencies to do volunteer unpaid work.

—

Miss Lucy Randolph Mason, of Richmond, Va., has succeeded the late Florence Kelley as General Secretary of the National Consumers' League, which was founded in 1899. Miss Mason is the daughter of a former rector of Grace Church, Richmond.

HANDBOOK ON SOCIAL SERVICE AVAILABLE

"Where to Turn" is the title of a brief outline of social resources just prepared in the form of a 44-page attractively printed handbook designed to give to the members of the Episcopal Church information on what social agencies there are and where they are to be found. The handbook consists of three divisions on social work:

I. Social Work—a brief description of the major types of welfare service as they are found today in the United States.

II. A directory of certain selected national, state and local welfare organizations located in or giving service to communities within the Province of Washington.

III. A directory of National Church welfare organizations and Diocesan welfare agencies and educational institutions within the Province of Washington.

The handbook has been published under the authority of the Social Service Commissiin of the Province of Washington, and has been prepared by the Public Charities Association of Pennsylvania. Copies, at 15c each, may be secured from the Secretary of the Social Service Commission—George R. Bedinger, Room 608, 311 S. Juniper Street, Philadelphia.

Institutional and Missionary Work in the Diocese

ISSUED BY THE FIELD DEPARTMENT

In connection with the October Clergy and Lay Conferences, Bishop Taitt presented considerable information relating to the institutional and missionary work that is being done in and by the Diocese. As many communicants of the Church may have no conception of the extent of this work there came an immediate request that the Bishop compile a list for the benefit of the Diocese at large. As a result the Field Department has issued a pamphlet which makes the information presented by the Bishop available, and from which the following is taken:

The Sheltering Arms, with its beautiful home at Ravenswood, is a haven for unmarried mothers and its influence is most wholesome. After childbirth, however, there is no home for the child, although efforts are made to place mother and child together in some gainful occupation. The Roman Church is not so unwise. She takes the child at birth and trains it for the Church. A visit to this institution will repay you.

The Church Mission of Help does the same work for unmarried mothers, but has no Home of its own.

The Church Home at Angora is the happy home of girls from 5 to 16 years of age. Each girl is the special ward of one of the managers, who looks after her interests in the Home and keeps in touch with her after leaving. This institution accommodates about 100 girls.

The Burd School is an endowed institution and receives no support from the Diocese. It cares for daughters of the Clergy and girls of gentle birth.

There is the Home of the Merciful Saviour for Crippled White Children at 44th Street and Baltimore Avenue. It is a fine institution.

The House of St. Michael and All Angels, at 43rd and Wallace Streets, is a home for crippled colored children. It is doing a splendid work.

The House of the Holy Child, at Ambler, a home for colored children, is beautifully located and doing a Christ-like work.

We have no home for small boys. This is a great gap in our institutional life.

At the age of twelve, boys are eligible to enter the Church Farm School at Glen Loch. This magnificent institution is one of the great show places of our Diocese. One hundred and twenty happy boys housed according to the cottage system—given an education that will fit them for life or prepare them for college; working upon a farm that is the last word in farming; worshipping in a beautiful Chapel, with a magnificent organ; surrounded by an atmosphere both spiritual and happy; and in constant personal contact with a wonderful Headmaster. There is no institution more worthy of the support of our people. This is our only institution for boys.

We have St. Agnes' House, 258 East Ontario Street, for settlement work in Northeast Philadelphia, and

St. Martha's House, 8th Street and Snyder Avenue, for settlement work in Southeast Philadelphia.

St. John's House, Bodine and Brown Streets, is a community work largely among Roumanians, under Deaconess Young.

The Southwark Dispensary gives free treatment to the poor.

We have the Community House, which is doing a fine work and serving a whole town at Morrisville.

There are four Homes for Aged Women. Three are supported for endowments. These are:

Christ Church Hospital (place of hospitality), under the care of Christ Church and St. Peter's Church;

The Leamy Home at Germantown. Magnificently located and equipped, and

The Keene Home at Bristol, Pa.

There is another Home for Aged Women—The House of Rest for the Aged. It is dependent for its support upon daily contributions. It is filled to capacity and is contributing to the support outside for those who are unable to gain admission.

There is no Home for Aged Men.

We have Galilee Mission, at 823 Vine Street, a Rescue Mission for men under the charge of that wonderful man, George Wilkins. This is a large institution, and if you have not seen it, it is worth a visit.

We have the Seamen's Church Institute at 2nd and Walnut Streets. This is one of the largest institutions of its kind in the world. A splendid work is being done here by our Chaplain, the Rev. Percy R. Stockman. There is also a rapidly growing branch of this work at Marcus Hook under the charge of the Rev. C. L. Appelberg.

There is the Young Women's Boarding Home Association at 915 Clinton Street.

A parishioner of this Diocese has given her home, 2200 Delancey Place, for the purpose of rebuilding and taking care of office girls and homeless women. They are taught cooking and dressmaking, and may stay until they procure work. This Home is called Delancey House. It is largely supported by the donor and receives no help from the Diocese.

The Episcopal Hospital is one of the greatest in Philadelphia. It is well known to everyone. It receives no aid from the State or from the Welfare Association. It is the Church's contribution to suffering humanity. Of the 5,983 patients treated in the hospital in 1931 there were but 370 deaths, and 11 were discharged unimproved. The average stay of each patient was 12.9 days. In the out-patient department there were 38,793 patients, who made a total of 120,756 visits. The Social Service department handled 5,872 cases. Free medicine was granted in 14,177 instances. The Church should be proud of such an institution.

There is Church Work Among the Deaf. Pennsylvania is one of the few Dioceses that has a Church and Parish Building exclusively for the deaf.

There is the Society for Promotion of Church Work Among the Blind, which supplies Church books and others for the blind and teaches them reading, music, etc.

Then we have the great City Mission, which supplies religious services to hospitals, homes, penal, and other institutions. It also supplies food and clothing to the needy.

It also has the wonderful Home for Consumptives, at Chestnut Hill, which has a splendid record of cures, and, where cure is impossible, the arrest of the disease for many years. A very happy and contented atmosphere pervades the place. It is a joy to visit there. All classes are taken in. Some are free; some pay $15 or $20 a week, and then there are private rooms with bath at higher rates.

The James C. Smith Home for Convalescents, at Oakburne, is a rest place for convalescing white women over twenty-one years of age. The grounds are exceedingly beautiful and the house commodious and convenient.

There are other institutions, but these suffice to give an idea of the attempt the Diocese is making to serve the people.

In addition to these we have a French Church which is self-supporting.

We have three Italian Churches and four Polish Churches which are almost wholly supported by the Diocese.

The Hebrew Christian Synagogue, at 517 York Avenue, is a social and educational work among Jewish children.

We have eighteen Colored Churches and more colored communicants than are reported from the five Dioceses which embrace North and South Carolina. Five of these Colored Churches are supported by individual white Churches and one supports itself. The other twelve need the fostering care of the Diocese.

(Continued bottom page 95, col. 3)

The Place of Laymen in the Episcopal Church

Communicants Letters of Transfer

By the Rev. Henry Stuart Paynter

This is the third of a series of articles written especially for The Church News by Mr. Paynter, which began in the October issue, dealing with the place of the laity in relation to "Baptism—Sponsors—Certificates." The second of the series related to "Confirmation—Co-operation of Sponsors—Preparation."—Ed.

The records of Baptism and Confirmation remain permanently on the Register of the parish where originally entered. After confirmation, as soon as the person confirmed receives Holy Communion, he is enrolled on the list of Communicants of the parish. We wish we could say that this entry also remains always on the parish Register where first entered; but this seems to be impossible, especially in a metropolitian area, such as the Diocese of Pennsylvania, where people are constantly moving from city to suburbs, and from parish to parish.

Every parish Register contains many names on the list of Communicants representing persons who have disappeared from the parish, and whose addresses are unknown. This is a sad commentary upon the indifference of many of the laity to their standing, privileges and responsibility in the Church.

The Canon law of the Church directs that a communicant in good standing removing from one parish or congregation to another, shall be entitled to receive and shall procure from the minister of such parish, a certificate stating that he is duly registered or enrolled as a communicant in the parish from which he desires to be transferred. The responsibility for this matter of transfer rests with the laity, for the Canon states that he "shall procure" the certificate of transfer.

The Canon also directs that it shall be the duty of the rector or minister, learning of the removal of any member of his parish to another, without having secured a letter of transfer, to transmit to the minister of such parish a letter of advice informing him thereof. However, the rector of your old parish may not know where you have moved, or he may take it for granted that you intend to continue worshipping in your accustomed place.

Many people are lost to the Church through ignorance or indifference to this matter of transfer. Incidentally, a letter of transfer is often most valuable in introducing a communicant of the Church in his new place of residence, as it marks him as a loyal Churchman who knows and observes the customs and laws of his Church.

Occasionally some one will ask for a letter of transfer "at large," without specifying a parish to which it is to be issued. Transfer cannot be procured in such manner, as the letter must be issued to some specific parish, and the transfer is not complete until the clergyman issuing the letter is notified that it has been received by the clergyman receiving it. Only when a name has been placed upon a new list of communicants, can it be stricken from the old list.

CONFIRMATION APPOINTMENTS FOR DECEMBER-JANUARY

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

December 2.—Friday.
Evg.—Stonehurst, St. Giles.

December 4.—Second Sunday in Advent.
A. M.—Germantown, St. Michael.
P. M.—Oakmont, St. George.
Evg.—Kensington, St. Barnabas.

December 9.—Friday.
Evg.—Roxborough, St. Alban.

December 11.—Third Sunday in Advent.
A. M.—Germantown, Calvary.
Evg.—Phila., St. Paul Memorial.

December 18.—Fourth Sunday in Advent.
A. M.—Germantown, St. Peter.
P. M.—Germantown, St. Barnabas.
Evg.—Phila., St. Matthias.

December 21.—Wednesday.
Evg.—Germantown, St. Luke.

December 23.—Friday.
Evg.—Germantown, St. John the Baptist.

December 25.—Christmas Day.
P. M.—Home of Merciful Saviour.

January 1.—First Sunday after Christmas Day.
A. M.—Holmesburg, Emmanuel.
P. M.—Rhawnhurst, Ascension.
Evg.—Phila., St. John Free.

January 4.—Wednesday.
Evg.—Branchtown, House of Prayer.

January 6.—The Epiphany (Friday).
Evg.—Bridesburg, St. Stephen.

January 8.—First Sunday after Epiphany.
A. M.—Chestnut Hill, St. Paul.
P. M.—Manayunk, St. Mary.
Evg.—Tacony, Holy Innocents.

January 11.—Wednesday.
Evg.—Manayunk, St. David.

January 13.—Friday.
Evg.—Germantown, Nativity.

January 15.—Second Sunday after Epiphany.
A. M.—Meadowbrook, Huntingdon Valley Chapel.
P. M.—Ambler, Trinity.
Evg.—Aramingo, St. Paul.

January 18.—Wednesday.
Evg.—Solebury, Trinity.

January 20.—Friday.
Crescentville, All Saints.

January 22.—Third Sunday after Epiphany.
A. M.—Chestnut Hill, St. Martin.
P. M.—Phila., All Souls.
Evg.—Franklinville, Christ.

January 25.—Wednesday.
Evg.—Phila., Annunciation.

January 27.—Friday.
Evg.—Phila., Zion.

January 29.—Fourth Sunday after Epiphany.
A. M.—Oxford, Trinity.
P. M.—Cheltenham, St. Aidan.
Evg.—Venango, St. George.

Bishop Campbell has completed ten years of life in Africa. In September, 1922, he went out to the hinterland of Liberia as first prior of the new Holy Cross Mission, which also thus celebrates its tenth anniversary, and since 1925 he has been missionary Bishop of Liberia.

In Thy Light Shall We See Light

By the Rev. Leicester C. Lewis

Rector, St. Martin-in-the-Fields, Chestnut Hill

Popular among us are two quite separate views of the nature of Christianity. According to one, our religious life is something unique, essentially distinct from any other religious expression which has ever appeared in history, and like unto Melchisidec in the Old Testament "without father and mother" or tracable descent. According to the other viewpoint, Christianity is a mighty peak in human development, towering indeed as a beaconlight above the waves of man's progress, yet nevertheless, with its foundations clearly visible and welded into the structure which they support.

I

The first attitude was common a century ago, and still holds sway in the minds of many of the laity and a considerable number of the clergy. This theory regards Christianity as an interruption in world history and especially in religious history. The world had fallen from its earlier and accurate conception of God and of religion, and in the centuries prior to Our Lord's birth had gone so far astray from truth, that a violent wrench, a veritable revolution was needed, before any genuine religion could function on earth again. Non-Christians' systems before and since, are but the works of evil, and have little in common with the uniqueness of God's revelation of Himself. Christian missionary enterprise implies the negation and destruction of every other system. The unique in Christianity is the only valuable. Whereinsoever Christian thought and practice differ from all other religions, therein lie their value. Conversely, what is of worth in Christianity must be original to itself, and the thought that what we call Christian values have ever appeared in other systems is not welcomed. It is indeed recognized vaguely that in our Christian practice there may be traces of older cults, but so far as possible such identity is to be minimized. This common element may even have to be tolerated, but at least it is always suspect. Human life in the big is something alien to the Christian religion, and generally speaking is antagonistic to it. The more sharply Christianity can be made to stand out isolated from the rest of life, in its history, aspirations and ideals, the truer our religion is to itself and its God.

From this angle, Christmas inaugurates an event entirely unlike anything that has ever happened. The actual time and place of our Saviour's birth are incidental and almost accidental to the story. Christ burst into human existence as some golden star shoots across the violet velvet of a summer night, and while we thrill before the brilliance, it comes and goes we know not whence. Certainly no light shines into the tableau of Christmas night from what we term the artificial glitter of pagan mythologies, and if any of this tinsel does adhere to the divine picture, the sooner we get rid of it the better. If trimmings of this nature cannot be entirely discredited, at least such alien notes are to be severely discounted. Christ's birth and life are chiefly miraculous, and the distinctiveness between Saving God and erring man cannot be too strongly emphasized. Here we have what the books call a full blown doctrine of Transcendence, and there are probably few readers of these words who have not heard it preached.

One very serious trouble with this interpretation is that it is not true. More painstaking study of the language of the Christmas stories, more scientific scholarship in the details of other religions, more extended knowledge of the paraphernalia of religious symbolism, render it impossible. If this interpretation be the genuine Christian Christmas, then the Christmas story seems unhappily little more than a picturesque fairy tale, which cannot enter into the dignity of mature world life.

II

The second standpoint would envisage Christmas as definitely placed in history, with its time and place of genuine importance, because it was so largely colored by both. The "fullness of time," of New Testament phraseology had a very rich and pregnant significance. For many years the abstract Gods of older philosophies had tended to become incarnate, in popular imagination, as the Lords of Levantine Mystery Cults. Mithra had himself been born in a cave on December 25th, and many a refinement of the crudest nature-worship directed thought to the mystery of life's origin. Judaism with its coming Messiah had prepared men's minds for the interaction of the heavenly and the earthly, and on a higher plane the Logos doctrine drove home the same thought.

Hence on this stage, the Christmas scene enthrones the seething hopes and yearnings of many years of Mediterranean moral and religious striving. Those pagan features, if we use the conventional phrase, are not barnacles to be dislodged from the ship of the Nativity, but actual stones in the temple of the Incarnation. Our Lord's family life in a Palestinian village gets its rich content from what we know of the psychology of family life everywhere. The place of the Blessed Mother in the leading to maturity of her Son's unfolding life should never be minimized. How perfectly she must have lived and influenced the domestic situation, never in the slightest degree to have marred the wonder of adolescence developing there! In any way to slur over this universal problem in the family life at Nazareth is to make the scene mechanical and artificial.

This view indeed casts its light over the entire scope of Christianity, so that here in deepest truth we can see light. Our religion in this sense is not a cataclysm nor a biological "sport" in the story of mankind, but a mountain top achieved in the age-long march of man's universal advance. It is not only the unique in Christianity, but also what the latter has in common with many other religions, which is of intense value. So far from discrediting these common values, we should seek them and welcome them. Anything, anywhere, which has proved of religious value to the heart of man we should expect to see mirrored in the perfect religion. Even more, a religion whose ideal is the incarnate perfection of life can never be alien to life, but can best be understood as the most complete expression of genuine life itself. And this the books call Immanence.

III

Is there then nothing unique in Christmas and in Christianity? Much everyway, if we once get away from the superficial difference between degree and kind. Natural science is more and more working to the conclusion that any ultimate distinction between force and matter is unreal. Matter and force are now seen not to be two distinct entities, but simply two manifestations of one reality. So, in a much cruder illustration, difference in degree is difference in kind. A man who takes a cocktail before dinner simply is not a drunkard, though it might logically be argued that here is only a difference in degree. Actually the degree *is* the difference, despite all logicians may say. From the above principle, we celebrate at Christmas the birth not of a good child, but of one Perfectly Good, not of humanity here as elsewhere with something of genuine divinity within it, but of One in Whom dwelt the fullness of the Godhead bodily." Only, and this is the important only, this Absolute Goodness can best be apprehended and utilized when placed squarely within the stream of goodness everywhere.

Further, the manner of the Birth is unique. The Virgin Birth loses most of its value if it be allegorized or evacuated of the historical meaning which the words connote. Here again the situation in time and place is decisive for if there was one thing which the Mystery Religions preparatory to the Incarnation did *not* imply, it was that in their ritual a tolerably good moral life was, by a natural birth, to appear. It was not a good man born naturally, but a God who was to appear supernaturally, which was the thought of the pre-Christian world, and it is this thought which Christmas develops to the farthest possible limit.

And finally in a very real sense, this Light of the Incarnation gives light to ourselves. Other religions had the thought of a leader who could be trusted on most counts. The idea of an heroic standard-bearer of humanity, a semi-god from whom much guidance could be gained, is common to a multitude of religions. Here, as all along the line, Christianity shares in this common ideational denominator, but goes to the peak by carrying its confidence in Him to nothing less than infinity. For us, Our Lord is one Who can be trusted not partially, nor in certain ways, but absolutely and categorically. In His light, the less though entirely real lights in other faiths gain their proper brilliance, and in the old thought man and god from Christmas to Calvary—and after—are one.

Is not this what the Ecumenical Councils of early Christianity strove stumblingly to preserve in the Christian tradition? "Christ is God," said Nicaea, but equally "Christ is man," replied Constantinople. "The earthly and the heavenly are forever united," chanted Ephesus, yet "they both remain genuinely themselves," proclaimed Chalcedon. If there be such a thing as religion at all, then this conciliar teaching must stand out as the most balanced creedal expression known to man. Some day the books may call it the only enduring Humanism. Even if one does not care for that special term, it may be well to remember that the only spot where Transcendence and Immanence are both given the fullest conceivable scope, yet are both preserved in harmony unlimited, is in the traditional Christmas Christ, enshrined in the historic creeds, and relived daily in the Catholic Religion.

CONFIRMATIONS, JULY 26 TO NOV. 18, INCLUSIVE

July
26. St. Andrew, Yardley 1

September
1. Church House Chapel, for St. Paul, Doylestown 1
9. Church House Chapel, for Trinity, Buckingham 1

October
7. Holy Trinity, Conshohocken 6
9. St. James, Langhorne 2
9. Grace, Hulmeville 9
9. St. Philip, New Hope (including one received) 2
14. Holy Redeemer, Phila. 16
16. St. Wilfrid, Dolington ....
16. St. Andrew, Yardley 7
23. Christ Church, Eddington 6
23. Redemption, Phila. 14
30. St. Peter, Weldon 8
30. St. Paul, Doylestown 6

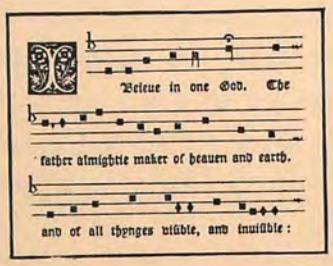
November
2. Christ Church, Pottstown ....
3. Church House Chapel, for St. Alban, Olney 2
4. Epiphany, Royersford 4
6. St. John, Norristown (including 1 received) 34
6. St. Augustine, Norristown 8
6. All Saints, Norristown 13
9. All Saints, Fallsington 11
13. St. Thomas, Whitemarsh 22
13. St. Paul, Oaks 6
16. Redeemer, Andalusia ....
18. St. James, Perkiomen ....

Institutional and Missionary Work
(Continued from page 92)

Beside this we have fifty-seven Parishes and Missions which need our constant support.

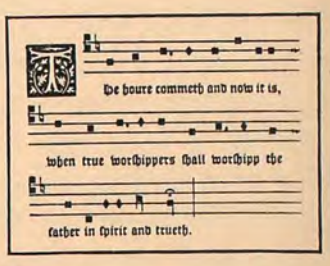
Thus you can see to what purpose the money on the red side of your envelope goes. One-half goes for work equally important in other parts of the world and one-half to these many institutions and to the seventy-five Churches and Missions of our Diocese which cannot support themselves.

Success doesn't "happen." It is organized, pre-empted, captured, by consecrated common sense.—*F. E. Willard.*



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Some Musical and Liturgical Observations on a Visit to England

By HERBERT BOYCE SATCHER

Last summer it was my privilege to visit twenty-six English and Scottish Cathedrals, thirteen Abbey Churches, and many other parish Churches and Collegiate Chapels. I attended forty services in twenty-four different Cathedrals and Churches, and was particularly interested in some of the liturgical and musical customs which I had the opportunity to observe.

American devotees of the well-nigh universal custom here of singing a hymn in procession as the choir enters and leaves the Church may be surprised to learn that in only two places did I find this use prevailing—at St. Bartholomew's, Smithfield, London, and at Durham Cathedral. At neither place was it either effective or elevating. The most colorful procession anywhere is to be seen at Liverpool Cathedral. Here the choir is large (which the majority of English choirs are not) and the members walk four abreast through the broad ambulatories. They are vested in very long natural-colored linen surplices over what appeared to be brownish red cassocks. The Dean and Canons wear fur-edged tippets and modified "Percy Dearmer" hoods. Nowhere did I see a stole worn, except at the Eucharist.

As it well known, the Church of England has no official hymnal. The principal hymn-books in use are *Hymns Ancient and Modern, The English Hymnal,* and *Songs of Praise.* The last named book is used at Liverpool, and the latest enlarged edition of it at St. Martin in the Fields, London. *Amens* are only sung after hymns with Doxologies. The Sunday morning service which I attended at Liverpool Cathedral was a rather elaborate special service to commemorate the centenary of the Macgregor Laird Expedition to West Africa, which initiated Liverpool's prosperity as a commercial city. The Te Deum was sung to the short festival setting by Gustav Holst. The anthem was *Let Us Now Praise Famous Men,* by Vaughan Williams. Among the hymns were *For All the Saints* to Vaughan Williams' glorious tune, and Walt Whitman's *O Pioneers* to a splendid tune by Martin Shaw. At Liverpool, Evensong is at three o'clock, and there is a most interesting and novel congregational service at eight-thirty in the evening. This was the only late evening service I found in all England. The Chancellor ascended the pulpit and read some Scripture passages without a book, prayed extemporaneously, preached, and gave a short instruction. There was no choir, but a vast congregation sang four hymns very lustily. They were: *O Worship the King* to Croft's tune *Hanover; It Came Upon the Midnight Clear* to the traditional air *Noel,* arranged by Sullivan; *O God of Truth* to the old Scottish Psalter tune *Martyrs;* and Frank Fletcher's *O Son of Man Our Hero Strong and Tender,* sung to the *Londonderry Air.* Mr. Goss-Custard, the organist, who always plays for this service himself, told me there was a great association of three thousand men and women, most of whom attend this service with great regularity. Certainly hearing them sing hymns was an experience never to be forgotten. I found elsewhere in England a rather querulous attitude to what they termed the "experiments" at Liverpool.

While walking on the walls of Chester at dusk, with a full moon rising over the River Dee, I heard a specimen of folk-song under ideal conditions. Some children in the distance were evidently playing a game and singing as they played. The tune they sang was the one we associate with the Christmas Carol *Good King Wenceslas.* Dr. Neale wrote these words in 1853 to fit the tune of an ancient Spring Carol—*Tempus Adest Floridum.*

At only one place did I find women in a choir. That was at the curious old Church of St. Clement Danes, in the Strand, London. This is also one of the few Churches where I found six office lights burning on the altar. In nearly every Cathedral and parish Church there are two great candles which are lighted for the choir offices as well as the Eucharist. It seems that every Sunday at Evensong at St. Clement Danes a cantata is sung with accompaniment of orchestra and organ. On the Sunday I attended, Bach's *O Light Everlasting* was the cantata used. Choir and orchestra entered in procession down the center aisle, the women wearing light blue veils to cover their heads. When the office was over and the Rector had pronounced the benediction at the altar, he came to the middle of the choir, ascended a high podium and conducted a Handel Concerto, then the Bach cantata. It was a commendable effort on a summer afternoon, but I fear it fell very far short of perfection.

A choir of about twenty men sang the services at St. Paul's Cathedral, London, when I was there. The boys were on holiday. Plainsong was used for the Canticles and Psalms. The music for the Eucharist was Byrd's three-part Mass. It was rather surprising to find three Sacred Ministers vested in green copes over apparelled albes. They bowed profoundly at the *Incarnatus,* and the Celebrant genuflected after the Consecration. This in the "Parish Church of the British Empire," whose Dean is the President of the Modern Churchmen's Union!

Another curious Americanism which I did not find corroborated anywhere in England is our custom of singing a sentence or Doxology when the alms are presented. Without exception I found that the alms were presented everywhere in reverent silence. It is noteworthy that both this custom and the custom of singing a hymn while the choir is entering or leaving the Church are condemned in the excellent *Report* which our Joint Commission on Church Music presented to the General Convention ten years ago.

LIST OF ANTHEMS

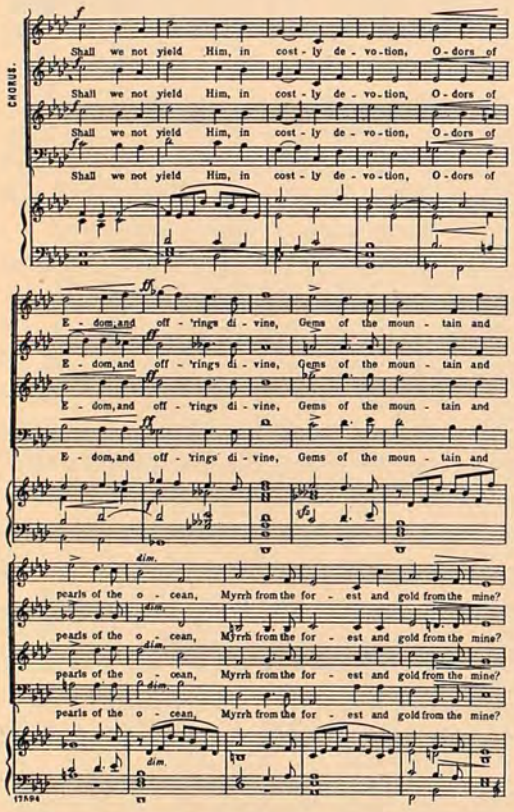
Circumcision (January 1st)

"At the Name of Jesus" (Oxford), R. Vaughan Williams. The words of this anthem are those of our Hymn 528. One stanza is used which does not appear in our Hymnal version. The composer has treated some stanzas as unison passages, some he has harmonized, and some are for chorus in unison with an interesting descant. The composition is vigorous and fresh, with clear-cut

diatonic melody and harmony. It should not prove difficult for an average choir, nor is the organ accompaniment too exacting.

First Sunday after Epiphany

"Brightest and Best" (G. Schirmer), Horatio W. Parker. Another anthem which employs words from the Hymnal —Hymn 95. This composition has a more important organ part than the foregoing anthem. The number is melodious and brilliant. Two solos (each a page long) give variety. Horatio Parker was the outstanding American composer some few years back, and his church music is solid and interesting. The following reproduction of a representative page of this number is printed by the permission of G. Schirmer, Inc., publishers and owners of the copyright.



Second Sunday after Epiphany

"Hymn of Peace" (Ditson), W. Hutchins Callcott. The words of this anthem are taken from one of the Versicles and Responses used at Morning and Evening Prayer in the Anglican Church, together with a part of the Collect for Peace. The composer was an English musician of the middle of the last century. This composition is written in a simple, devotional style. It opens with a solo for soprano (or tenor). The solo material becomes the melody of the chorus which follows. The accompaniment is simple.

Third Sunday after Epiphany

"From all that dwell below the skies" (Novello), T. A. Walmisley. Not a great deal of Walmisley's music is heard these days. His Evening Service in D minor is the only music by him that most choirs know about. Walmisley made very valuable contributions to English church music, and did much, as Professor of Music at Cambridge, to advance the cause of good music generally. This anthem is not long nor difficult, and has some interesting and effective climaxes. The accompaniment merely duplicates the voice parts—the usual method of accompaniment in Walmisley's day.

Fourth Sunday after Epiphany

"O Lord, give Thy Holy Spirit" (Novello), Thomas Tallis. The name of Tallis is best known to American choirs through the musical setting he made of the Versicles and Responses—the setting we call Festal. Our Hymnal contains two tunes by him, Hymns 25 and 237. This anthem is in the polyphonic style, although not difficult. If a choir can render it without accompaniment it should be done that way, for the polyphonic music of the early periods was always written to be sung a cappella.

Choir of Grace Church, Mt. Airy

The Choir of Grace Church, Mt. Airy, is doing its share to uphold the best traditions of church music in this city. The Rev. Charles E. Eder, Rector of Grace Church, believes in giving his Choirmaster and Organist his fullest support and co-operation—a virtue that is not as general among clergymen as the clergymen themselves think it is. Mr. Newell Robinson, who directs this fine choir, is one of Philadelphia's prominent organists. A short article by him appeared in this department last month. The soloists of Grace Church Choir are: Harry Goerken, soprano; George A. Gross, tenor; Edward Wilson, Jr., bass. The choir sings at the 11 o'clock and 4.30 o'clock services every Sunday. Afternoon services are to be resumed shortly. Mr. Robinson is much interested in plainsong, and during Advent will have his choir sing all Canticles to plainsong music.

CHOIR-BOYS' CHRISTMAS

There stands on the choir-room piano a much battered and oft-repaired wooden box with a slot in its lid and a sign on its side—Xmas for the Poor. No further explanation nor invitation is needed, for the same box has stood in the same place every pre-Christmas season for a number of years.

There is something warm and friendly about that old strong-box. It has associations that bring happy recollections to the older choir-boys and the younger choir-men.

With what expectancy and ceremony it will be broken open two days before Christmas, its contents counted with breathless haste, and the joy they will bring to a certain household conjured up in the mind! Then there will be the excited babble of young voices as the committee of five is chosen to do the Christmas shopping.

O, those lucky committee members!

When they make known in the toy department what their errand is, they will be escorted through Toyland by a special deputy of the purchasing agent, who will seem to know just how to make that precious fund stretch beyond all expectations. Not only will each of the six children in that certain household have his heart gladdened and his very eyes made to pop out of his head, but even the parents will be remembered. The father will

have his tobacco, and the mother some little luxurious comfort that only a special deputy of a Christmas-spirited purchasing agent could think of.

Some funds must be reserved for white wrapping paper and Christmas seals and ribbon, for this must be no second-rate Christmas party.

When the final touches have been added to each package, all labels carefully attached, and the job finished, a group of happy youngsters will hurry home to the preparation of their own holiday doings.

Christmas eve will find two lads making their way through cheerless, narrow by-ways to a certain address, where the joy on the morrow will somehow be understood by the choir-boys who have given of their savings.

Bishop Taitt Breaks Ground for St. Faith Mission, Brookline

With the breaking of ground for a new work that has been developing in Brookline, and which has been named St. Faith Mission, immediate steps are now under way for the erection of the new temporary chapel building that will provide a home for the new congregation that has been formed in that growing suburb. This chapel now will enable the Church to minister more effectively to the people of Brookline, Penfield and other districts in that field.

Bishop Taitt, assisted by the Rev. Charles W. Shreiner, Dean of the Chester Convocation, and the Rev. William Powell, who has been placed in immediate charge of the new work, officiated at the ceremony of breaking ground on Saturday afternoon, November 12th. Each of these in turn turned the earth and were followed by Lewis C. Street, Jr., and George K. Hopper, representing the congregation. Following this part of the service the Bishop made an address in which he presented the many opportunities for growth of the Mission. Members of the Choir of the Church Farm School and the Choir of the Mission also took part in the services.

This new work in Brookline dates from May, 1931. For several months meetings were held in the homes of those interested. Dean Shreiner, who sponsored the movement, and the Rev. William Powell, assistant to the Dean at the Church Farm School and at St. Paul's, Glen Loch, attended these meetings.

Permission to hold services and to conduct a Sunday School in the Brookline Public School were obtained from the school authorities. As the work developed, the necessity for a home of their own became evident to the members of the congregation. With the help of the Bishop, Dean Shreiner and members of the congregation, arrangements were finally concluded for the erection of a temporary chapel.

The site selected is at Allston Road and the Brookline Boulevard, a lot 125 by 195 feet, in a fine central position. The congregation is assuming a share of the expenses, and the Church Extension Fund receipts for October and the Children's Advent Offering have been designated to help.

Plans for the building were prepared by Wilson Eyre & McIlvaine, of Philadelphia. The contract for the chapel has been awarded to Robert Brizell, of Brookline. The chapel will be available for use as a parish house at such time as the congregation may be able to erect a permanent church.

DEATHS AMONG CLERGY

AMOS GODDARD, Priest-in-charge of St. Luke's Church, Newtown, and of Saint Wilfred's Mission, Dolington, died very suddenly on Sunday, November 13, 1932, in the 58th year of his age. He was driving to an afternoon service and suffered a stroke of apoplexy, from which he did not recover. He was born in Philadelphia September 16th, 1875, receiving his early education at the Central High School, at the University of Pennsylvania, where he graduated in 1889, and at the Divinity School in Philadelphia, being made Deacon on his graduation in 1902. He went at once to missionary work in China, where he was ordained to the Priesthood in 1904. For several years he was in Evangelistic Work, until he became Headmaster at St. John's School for Boys at Kiukiang. With the outbreak of the wars he was recalled to this country, doing supply work with the expectation of returning to the Mission Field, until he became Priest-in-charge at St. Luke's in 1930.

Burial services were held on November 16th at St. Luke's, consisting of a Celebration of the Holy Communion at 10 A. M., and the Burial Office at 3 P. M., conducted by the Bishop, when the Church was filled and many of the clergy were present.

GODWIN RAYMOND PIERCE, Rector of the Church of St. John Chrysostom, died on November 13th, 1932, in the 48th year of his age. He was born in Philadelphia on February 3rd, 1885, and received his early education at George Washington University. For some years he served as an electrical engineer; but deciding to study for Holy Orders, he was prepared privately and made Deacon in 1928, being ordained to the Priesthood the year following. He served as curate at Christ Church, Boston Spa, New York, in 1928, at St. George's Church Utica, in 1929, and at St. John's Church, Norristown, in this Diocese in 1930, until he accepted the call as rector of the Philadelphia parish in the summer of that year. Burial services were held in St. John's Church on November 16th, at 11 A. M., the interment being at his old home in Schenectady, New York.

FRANK HENRY ANDREW, a Non-Parochial Priest of this Diocese, died in Boston, Massachusetts, at his home on October 16th, 1932, in the 37th year of his age. He was born in Boston on July 20, 1896, graduating from Boston University in 1918 with a degree of B.S., later on attending the New Church Theological School, Andover and Harvard University, where he received a B.D. and entered the Swedenborgian Ministry, preaching in the Congregational Church. He was confirmed in 1928 and entered the Divinity School in Philadelphia. He was made Deacon in 1930 and ordained to the Priesthood that same year. Of very frail physique and uncertain health, he ministered variously at St. Clement's Church and the Church of the Good Shepherd, Rosemont, in this Diocese, in the Diocese of Vermont and at the Church of the Advent, Boston, until he was compelled to give up active work. The burial services were held in Boston on October 18th.

SEAMEN'S INSTITUTE WORK AT MARCUS HOOK BRANCH

More than 2000 meals served and a total of 1556 lodgings in one month, represents a part of the service which the Marcus Hook branch of the Seamen's Church Institute disclosed in its report for September, which was forwarded recently to THE CHURCH NEWS. This branch is under the direction of the Rev. Carl L. Appleberg, rector of St. Martin's, Marcus Hook and priest-in-charge of St. Luke's, Eddystone.

Those furnished lodgings included seafaring men who have been living at the branch awaiting employment, and others who made their home at the branch while on shore leave. Included in the meals served were 340 paid for by the men; 1106 furnished on credit and 120 given in exchange for work. A total of 161 pieces of mail were handled for seamen; 22 bundles of magazines were distributed to ships and 13 visits were made by the director to ships anchored in the river and tied-up at the docks. Employment was found for 14 and 8 visits were made to hospitals.

The Chaplain's Work at the University of Pennsylvania

By the Rev. W. Brooke Stabler

After a lapse of many years the University of Pennsylvania last June returned to its former policy of including among its faculty a Chaplain. The University selected for this office the Rev. W. Brooke Stabler, Secretary for College Work of the Department of Religious Education of the National Council. In the following article Mr. Stabler gives a general outline of the work he will conduct as Chaplain.—Ed.

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Many and varied have been the definitions of education, none of which is all-inclusive or wholly adequate. In a recent book, *The Meaning of a Liberal Education,* another definition is set forth to the effect that "education is a spiritual revaluation of human life." It is to fulfil the inescapable truth expressed herein and to pay adequate attention to the spiritual development of students that the Administration of the University of Pennsylvania has reinstituted the office of University Chaplain.

The appointment by President Gates of the present Chaplain is the first similar appointment since the calling of the Rev. John Tustin Beckley in 1893. With this office will now be combined the duties of the Boardman Lecturer on Christian Ethics, it having been deemed wise that the Boardman Lecturer should have the opportunity to study at first hand and over a period of time the situation about which he is to lecture.

Though the work of the Chaplain's office must develop slowly and mould itself to meet existing needs, nevertheless it is possible at this time to give a general outline of the activities which are to be conducted. It is important, however, if this work is to go forward with conviction and cooperative enthusiasm, that we should first examine the *raison d'etre* for such an office.

It may disappoint some chronic critics to realize that students are not hopelessly and incurably irreligious as is so often stated. Throughout the land they may be conspicuously absent from worship. Systematic spiritual culture may be little in evidence. Atheistic societies may have a following. Scoffing voices may be heard (for their much speaking). Indifference and cynicism may be broadcasted over a nationwide hook-up. But, all this notwithstanding, college students are *not* hopelessly and incurably irreligious. Their present predicament—for such it is—is not of their own making, nor is it by their own choice. Who or what, then, is to blame?

First, we must blame a general passive and profitable surrender to the *mores.* Ballyhoo is the password of the present age, as a result of which young and old alike are being misled by a warped scale of values. We are led to believe that only that which can be exploited and transformed into cold cash is of real worth, that success depends upon a twelve-foot shelf of printed matter, and that life itself hinges upon a particular brand of toothpaste. In like manner, this same poison of ballyhoo enters the moral sphere until some students are now laboring valiantly to live as they are advertised to be—on the front page, in our novels, on the stage and screen. It is not surprising, therefore, that students, caught in the grip of such an outlook on life and clamoring with the times for quick answers and results, tend to let spiritual values slip into oblivion. The *mores,* then, are partially responsible for the so called irreligion of our colleges and universities.

Coupled with this surrender we must next blame our willingness to let the case of religion go by default. The simple fact is that in too many instances no energetic steps have been taken, either by Administrations or Churches, to present the antidote to these "acids of modernity," to inform students about the true nature of this spiritual enterprise. The phrase "abysmal ignorance" is not limited to the field of politics. It describes to perfection the religious state of affairs in many colleges and universities—and this despite the fact that the blood of *Christian* saints and martyrs has gone into the building of these great institutions. We can no longer rest upon the laurels of the past, assuming unwarrantedly that the cause of religion is still receiving a fair hearing.

We see, therefore, that the reinstitution of the Chaplaincy at the University of Pennsylvania represents a courageous and adventurous step forward and should make for progress in fulfilling the definition given above. We repeat that the case is not hopeless but rather pregnant with possibilities. Students will respond to and come to appreciate religious values if the presentation is genuine and adventuresome, if is be free from lopsidedness, if it is interpreted in terms of actual experience and creative living.

Too frequently religion has seemed to be a soothing syrup for one's second childhood rather than a food for one's manhood, a glorified life insurance policy rather than marching orders. Again, students, in whom we see a marked and growing social consciousness, become impatient when urged to assume a pious look and sing, "I am but a stranger here, heaven is my home." when all the while the world about them is in distress, and religion seeming to care but little. They are searching out a Cause worth the gift of a human life and wish not to have "oysters, ice cream, and fun," spooned out to them as a substitute. Nor will they follow religious Don Quixotes who duel valiantly with windmills, that is, who spend their time attacking problems that are no longer real. The tide is turning. The behavioristic philosophy has shot its bolt; the mechanistic attitude has come to an impasse, and the jazz era is now being buried with appropriate honors. With unusual intellectual honesty and with a genuine thirst for truth, students are now looking with wistful wonder at the world to see if something more was not meant. And what they seek, though sometimes unknowingly, is a Truth that leads into a Way that issues in a Life.

And so the enterprise begins, not with the desire that religion in the University be a part of college discipline, but rather a natural and rational opportunity offering itself to the life of youth. It constitutes an act of faith—faith in religion and faith in young men and women. Its underlying conviction is that religion when rationally presented is of commanding interest to all healthy-minded young men and women who approach it in an adventurous spirit.

As has been stated previously, the Chaplain's work must develop slowly and mould itself to meet existing needs. At the outset, however, activities will be conducted along three general lines as follows: (1), Chapel services; (2), Work with individuals and small groups, and (3), Co-operative work with all religious bodies on the campus.

Daily chapel services have always been conducted at the University. In recent years, however, these services have not received the emphasis which they deserve, largely because the success of any service is dependent upon continuous contact with those who attend. Such contact will be more frequent with a full time Chaplain.

Secondly, the time of the Chaplain will be at the disposal of any who may wish personal interviews or of any group which may desire his services. Through the medium of extensive visiting in the dormitories, hospitals, and the like, the "pastoral office" may become a reality, this office having been described as "the sanctification of friendship." Moreover, the more formal interviews will center in the Chaplain's office on the first floor of Houston Hall, regular office hours being maintained in the morning and afternoon.

And thirdly, the time of the Chaplain is likewise at the disposal of all religious bodies which are conducting activities on the campus. Instead of competing in any way with the religious work which is already being conducted by the Christian Association, for example, it is hoped that the office of the Chaplain may come to provide a valuable supplement to this most ably conducted work.

As has been said, these general plans must develop slowly, must be ready to modify themselves when occasion demands, and must not be judged too speedily by those who are interested. Indeed, the ultimate success of this enterprise is dependent upon the loyal backing and cooperation of all who are concerned about the spiritual life of the University of Pennsylvania—upon the faculty and Administration upon the students, upon all religious groups, and upon the Alumni.

SWARTHMORE PARISH HOST TO COLLEGE STUDENTS

Student work at Trinity Church, Swarthmore, began this fall with a supper at the rectory on one of the evenings in Freshmen Placement Week. There were forty-two new students present. A committee of 14 young people of Trinity parish, who are also students at the college, sent a letter of welcome to all incoming freshmen who are Episcopalians or who have no Church of their denomination in Swarthmore. The members of this committee personally greeted many of the new students upon arrival to help them feel at home on the campus and at the Church.

A very much larger number of students is attending the services of the Church this year. From time to time those at the early service are invited to the rectory to breakfast, and others are invited to drop in for dinner on Sunday or during the week. In this way very much closer contacts are made. Recently, at a Sunday supper, it was found that one of the freshmen is preparing to study for the ministry.

The Young Peoples' Discussion Group held its first meeting on Sunday, November 6th. The Rev. Thomas A. Meryweather told of the work of the Crime Prevention Commission, emphasizing the value and need of some religious background and of the influence of family life in keeping boys and young men from coming into conflict with the law. Forty-three students were present. Monthly meetings will be held and some definite application of Christian work will be presented and discussed.

Ministering to State Teachers College Students at West Chester

By the Rev. Jacob A. Winterstein

For another time I have been asked to tell what the Church in this community is doing for students attending school at the State Teachers' College in West Chester. For the past two years it has become the custom to give three days of the week-end prior to the opening of school over to the entertainment of the boy students. This affords them an opportunity to learn the town, the churches, the people, as well as the school itself.

During these days the school finds it impossible to bear the entire expense of the entertaining. Meals are the chief concern. As a solution to this particular matter those in charge of the plan, known as the Freshman Y. M. C. A. Camp, had asked the churches of the community to provide a luncheon or a supper as would be best suited to their convenience.

Holy Trinity Church readily agreed to entertain the students at a luncheon held on Saturday, September 6. About one and one half hours was allotted to the meal. We also arranged an informal musical program to follow the meal. There were songs for every one which kept the spirit of the meeting cheerful and at ease. About 80 guests were at table, chiefly students, a few faculty members and a few men from our own parish. Needless to say it was thoroughly enjoyed by all, greatly appreciated by the school and also the Church, for it afforded us an opportunity to meet the boys.

On October 7, a second group party was held in the parish building, this time both girls and boys attending. It was our annual parish party to all Church students and faculty members of the college. An evening of fun from 8 to 10 o'clock was indulged, with refreshments at the end. Several members of the parish assisted in receiving and entertaining the guests.

Shortly after the college opened for its work the rector, by appointment, met all the girls who are affiliated in any way with the Church and related to them the various interests of the Church which might appeal to them; such as the services, Bible class, working in the Sunday School, etc. As a result some volunteered for substitute teaching in the Sunday School, two to help regularly in the kindergarten department, two to train a girls' choir for the Sunday School service held in the Church, and one as a substitute organist for Sunday School work. A very fine co-operation!

A few days later at the men's dormitory the rector met with the boys. Some in pajamas, some in rolled-down collars and sleeves up, some in dressing gowns, they created a very easy and natural school dormitory atmosphere. The same opportunities again were presented. A friendly spirit is the outcome both to the Church and to the rector on the street or on the campus. Two of the boys have charge of the Boy Scout Troop. About 35 of the Church students, which at least is a small number, attend the morning services at 11 o'clock. A few come to the Holy Communion at times at 7.30 o'clock. One of the boys who graduated last June and was instrumental in encouraging others in the Church, is now a student in the Philadelphia Divinity School.

In Lent, as is our usual custom, we provide for a special Holy Communion at 6.50 o'clock on Wednesdays, followed by a breakfast in the parish building. Students then may go direct to class from church. In appreciation of this the students give to the Church at Easter time their special offering. The weekly number of communions average about 35, though the individuals present may vary from week to week. The majority are regular every week.

Our one endeavor is to make the Church at West Chester the student's friend. We hope in years to come they may look back with fond recollection to these happy days and in true and lasting appreciation ever remain faithful to their never-failing friend — the Church.

DIVINITY STUDENT KILLED IN AUTOMOBILE ACCIDENT

George Wilkinson Stewart, a Postulant for Holy Orders in the Diocese, was killed in an automobile accident on November 10th, 1932, aged 25 years. Originally an applicant for Holy Orders from the Church of the Incarnation, Drexel Hill, he was transferred to the Church of the Holy Apostles and entered the Divinity School in Philadelphia this fall. His early education was at Leonard Hall and at William and Mary College. He would have been made a candidate for Holy Orders this month.

When Bishop Page, of Michigan, recently broadcast a sermon in the "Church of the Air" series, his mother, who is an invalid living in Massachusetts, heard him clearly, the first time she had heard his voice in a public service in the ten years he has been Bishop of Michigan.

A Volunteer Goes to Kentucky

By Miss Hester Seeley

Miss Seeley, who contributed this article, last summer was among those in the Diocese who volunteered for missionary service and was assigned to the Rev. F. I. Drew, at Beattyville, in the Diocese of Lexington from which headquarters he has oversight of a number of stations in the Kentucky mountains, including Patterson Friendly Farm, where Miss Seeley was stationed. Miss Seeley is a communicant of Epiphany, Germantown.—Ed.

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This last summer I worked as a volunteer in the Kentucky mountains. Miss Hart met me at Beattyville, and we drove thirteen miles over a good mountain road to a small farm at "the foot of the hill." There Miss Hart left her car and we climbed on foot, while two farmer's boys, who had been waiting with mules and sledge, hauled our baggage up the hill. A half hour later we emerged upon a clearing in sight of a rambling two-story log building with double-deck porches running the full length. This was Patterson Friendly Farm, given to the Girls' Friendly Society as a vacation house, where Miss Hart, under whom I was to work, makes her headquarters. The housemother and Miss Hart and I were the only permanent residents for the summer, although in August the Junior Girls' Friendly held its summer conference, when about thirty girls came to the Farm.

A group of Kentucky mountain children and parents from the region around Patterson Friendly Farm to whom the Church ministers. Here our volunteer missionary from the Diocese of Pennsylvania established a kindergarten.

"Honeymoon Cottage" was placed at my disposal with the suggestion that I open a kindergarten. This little log cabin in the next hollow was quaint and picturesque, but it was unfurnished and being used to store corn. The tenant farmer and his wife, after much persistence on my part, cleared and cleaned it. With the help of two mountain boys I fixed it up, making benches, shelves and a table. Green paint, yellow oilcloth and yellow cheese-cloth curtains (made by a visitor) produced a very pleasing result, but the height of our decorative accomplishments was the covering over with Dixie Cup lids of numerous rat holes along the top of the wainscoting, mute evidence of evicted tenants. Toys sent by Mr. Drew, the priest-in-charge, rag dolls from the Beattyville G. F. S. and two large cartons of kindergarten supplies from home completed my outfit. When everything was finished and put in place, the room looked cheerful and attractive. Outside on the porch we made a sandbox and put up a swing.

A view of the "Mountain Cathedral," a tiny log church in the shape of a cross located at Patsy in the Kentucky mountains and which was recently completed by the mountain men.

I walked from cabin to cabin spreading the news. The homes I visited were very small, generally two or three rooms, often housing families of eight to ten children, yet they were clean and neatly kept. Often I found the whole family on the hillside, hoeing corn. They were friendly and interested, and promised to send the children. The first morning school was to begin at eight o'clock. I went over at seven to see that everything was in readiness and had not been there two minutes before my ankles were covered with fleas. By the time the children arrived, that room was scalded and scrubbed, and pennyroyal strewn on the floor.

The children were shy at first, but soon forgot themselves in the hours of play and work that followed. The mothers and older sisters who brought the "least ones" looked on, or visited with Miss Hart. She read the Bible to them and they had friendly talks on mutual problems. Thus the kindergarten was doubly helpful.

In the evenings a group of young people came up to the farm and played games, or some of the boys sang old ballads such as "Barbara Allen," "Old Smoky" and "Red River Valley." The girls seldom sing in public. Sometimes J. B., a clever fiddler and proprietor of the little store on the "pike" that sold everything but never had anything, brought his fiddle and one of the boys accompanied him with a guitar.

The Holiness Church has obtained a very strong hold upon the mountain people because of its stirring, rhythmic music, and because it provides a definite physical way of obtaining supposedly spiritual benefits. Our undemonstrative, dignified service and the use of written prayers are hard for them to understand; yet they are naturally religious and are conscious that there is some-

thing in our Church, even if we do not jump around and talk in the "Unknown Tongue." Every Sunday afternoon we hold services in a little school house. It is very simple; several hymns from the Mission Hymnal, the Lesson, a few prayers and a short talk. There is no musical instrument, no choir and no undue emotional appeal, yet the same people come every week.

Miss Hart and I were anxious to go to Patsy where a little log church, built in the shape of a cross, had just been completed. The whole Diocese is very proud of it, and Bishop Abbott aptly called it "our little mountain cathedral." So one morning we rode with Mr. and Mrs. Drew and Mr. Drew's assistant six miles over mountains and rocky creek beds in a "jolt-wagon" to hold the opening Service and distribute some much-needed clothing. The going was so rough that we averaged less than two miles an hour and each revolution of the wheel added a new ache.

There were about forty present at the Service. The people in this region are like those around the farm in custom and speech, but there is a wild, unkept look about them which is, no doubt, due to their extreme isolation and poverty. After the Service we distributed the clothing. Shoes and underwear were the most sought-after articles. One old lady chose a pair of silver brocade slippers which she put on over worn-out black cotton stockings and wore with great pride.

The mountain people do not want charity. The clothes given out at Patsy were a part-payment to the families of the men who worked on the Church. On one occasion I took some oranges over the Gap to a sick baby. The mother called the next day with a large bag of sweet potatoes for me. Another time I gave a girl a pair of shoes; later she brought me a watermelon. They have so little and need so much, and yet they are not willing to take without giving in return.

In closing, I should like to mention one thing that would be of great assistance to our work among these people, and that is a small portable organ that could be carried by car to three of Mr. Drew's mission stations.

Review of the Provincial Synod Meeting

By the Rev. George H. Toop

The last meeting of the Provincial Synod, held in Pittsburgh, October 18-20, was the highest in inspirational values it has been my lot to attend. It is obviously impossible to review the work of three days and two nights in the brief space allotted me in The Church News.

Among the high-lights were the reports made by Bishop Burleson of the financial condition of our missionary work; by speakers on work among students in our colleges; Social Service Work and the work of the new Laymen's League. These are all worth studying in detail by anyone especially interested in them, and information as to any or all of them can very likely be obtained from the Rev. Thomas J. Bigham, 515 Fordham avenue, Pittsburgh.

The most interesting and challenging matter presented to the Synod was the report of the Joint Committee on Provinces of the General Convention. Briefly the committee recommends a rearrangement of the Provinces from the present eight to five. The report says in part:

"The main purpose of any rearrangement of Provincial boundaries is to make the work of the Provinces more effective: Both work for the constituent dioceses and work for the whole Church, looking forward to the time when the Provinces will be able to take from the General Convention a larger share of responsibility than is possible with their present organization and resources. . . .

"While the General Convention, in creating the Provinces, looked forward chiefly to the assistance they would render to the national organization of the Church, it has been not there, but in work for their constituent dioceses that their chief activity has been found. We believe that the time has come when the Provinces can and should carry out this first intention of the General Convention and become more effective units in the national work of the Church. If this is to be done the Provinces must have a fair measure of power and support.

"Would a reduction in the number of Provinces to four or five, instead of eight, further this end? If it is desirable, as many believe, that the Provinces take over part of the present work of the National Council, could this be more effectively done were the number of Provinces reduced with a corresponding increase in size, power and resources? Would it also enable them to render better service to their constituent dioceses? What present advantage, if any, would be sacrificed by the adoption of the proposed plans? We desire the judgment of the Synods on the answers to these questions.

"We suggest that the first Synod of each Province meeting after the receipt of the proposals which we are submitting discuss the proposed plans and, with or without recommendations, send them down to the dioceses, asking the dioceses to report to the next meeting of the Synod, so that at that meeting the Synod may send to the Joint Committee its conclusions on the whole matter.

"The first choice of the Committee is a division of the country into Five Provinces, as follows:

Plan I

"Province I.—To be composed of the States included in the present First, Second and Third Provinces, with the exception of the States of Virginia and West Virginia; the District of Columbia to be also in the First Province.

"Province II.—To be composed of the present Fourth Province, to which would be added the States of Virginia, West Virginia, Louisiana, Arkansas, Texas and Oklahoma.

"Province III.—To be composed of the present Fifth Province without change of boundaries.

"Province IV.—To include the present Sixth Province and also the states of Missouri, Kansas and New Mexico.

"Province V.—To be composed of the present Eighth Province without change of boundaries."

The other plans are omitted for lack of space.

It seems to the writer of this paper that before any changes in Provincial boundaries be made, or any enlargement of Provincial powers be granted, the Church should be given opportunity by the time of the next meeting of the Provincial Synods, which will mark the ten-year trial of the plan, to determine whether or not it wants to continue the Provincial system at all.

There are very honest and robust differences of opinion as to the wisdom and desirability of the whole plan. Those differences of opinion are too many, and too detailed and too involved to be considered here, but the Diocese of Pennsylvania might well petition the General Convention to direct its Joint Committee on Provinces to consider anew the primary question as to whether or no it be well to continue the Provincial system. That settled it would be time to consider any needful changes.

Convocation Meetings

CHESTER CONVOCATION

The autumn meeting of the Convocation of Chester was held on Tuesday, October 25th, at the Church of the Redeemer, Bryn Mawr. A beautiful day spent amid the old trees of the churchyard, all in their brilliant Fall colors. The meeting opened with the service of Holy Communion with the Bishop as Celebrant. The music furnished by the choir of the Church Farm School added greatly to the beauty of the service.

The business meeting was called to order by Dean Shreiner. After the minutes of the Spring meeting were read and approved the report of the Treasurer was received. The Rev. Mr. Krantz reported for the Committee on a Quiet Day (that arrangements were being made for a Conferance of the Clergy to be held after the first of the year. The Rev. Mr. Pugh, chairman of the Committee on By-laws reported progress and at his request the committee was continued.

The Rev. Dr. McBee, Chairman of the Committee on New Places of Worship reported that services had been started at Brookline under the Rev. William Powell, a lot in a good location having been purchased and a building is to be erected. The congregation is enthusiastic and is giving generous support to the work. The name chosen for this new Mission, Saint Faith's, was on motion approved. Reports of the Missionaries were then heard, all of them full of enthusiasm and courage.

The meeting then adjourned for lunch which was served by the ladies of the congregation in the Parish House. A feature of the luncheons always looked forward to and enjoyed is the speech of Mr. David E. Williams, affectionately known as "Uncle Dave," addressed to the ladies and expressing the appreciation of those present for the hospitality enjoyed.

After reconvening, Miss Mogridge was presented and spoke of the work being done by the Church Mission for Help. Bishop Taitt then gave one of his inspirational talks on the general work of the Church in the Diocese, after which the Rev. Mr. Foster, a missionary in China, on furlough, gave a most interesting description of the conditions in that country. On motion the thanks of the Convocation were given to the Rector and ladies of the Church of the Redeemer for their hospitality during the day, also to the Choir of the Church Farm School for their services. The meeting then adjourned with the Blessing of the Bishop.

GERALD POWELL,
Secretary.

SOUTH PHILA. CONVOCATION

An exceptionally large gathering of the delegates to the South Philadelphia Convocation greeted the new Dean, the Rev. John E. Hill, at the fall meeting held at Holy Trinity Memorial Chapel on October 25th.

The Convocation was especially interested in learning of the tea to be given in honor of the life and work of Mrs. Mary Perot, by the members of the Woman's Auxiliary. By this means Mrs. Fox, the president of the Auxiliary, hopes to raise $1000 for the work of Iolani School.

Dean Hill pointed out to the Convocation that of the 182,368 people of Italian birth in Philadelphia, 118,000 are in the southern section of the city. Of 219,599 Colored people in the city, 68,700 are in this Convocation. "There are more people in South Philadelphia than ever before," declared the Dean, "and the Church has a greater opportunity to serve."

The Rev. Mr. Alfred Smith, Priest-in-charge of Saint Elisabeth's, told of the encouraging growth of that work. At the four services on Sunday morning there is an average attendance of 300.

Bishop Taitt conducted the Devotional Service. Coming from a meeting of the Convocation of Chester, the Bishop brought word of the encouraging prospects of the Convocation meeting its "expectation." "If the parishes meet their expectations," said the Bishop, "then the Diocese will be able to meet its promises."

At the dinner session the Bishop made a brief address, and was followed by the former Dean, the Rev. Dr. George H. Toop, who spoke on the Provincial Synod. The Rev. Mr. Ernest Foster, a missionary on furlough, spoke on the problems and conflicts of China.

In order to economize and to intensify the interest in Convocation, on motion of the Rev. Joseph P. Morris, it was agreed to reduce the number of meetings from three to two per year.

NORRISTOWN CONVOCATION

The autumn meeting of the Convocation of Norristown was held in the beautiful and excellently planned church and parish house of St. Augustine's Mission for colored people of St. John's parish, Norristown, Pa., on Thursday, October 27th.

We were favored with a perfect fall day and there was a splendid attendance of the clerical and lay delegates and of the members of the Woman's Aid. The Bishop was the celebrant at the Service of Holy Communion, assisted by Dean West and Father Zaidie, priest in charge of St. Augustine's.

At the business meeting which followed, Dean West presented the report of the Missionary Committee, which, reviewing the work of the missions of the Convocation, gave a very encouraging picture, especially of St. Anne's Mission, Willow Grove, and strongly recommended that the Department of Missions be urged to forward the new building program there at the earliest possible date. It is the only place in the Convocation, for which a building was provided on the program of the Diocesan Campaign Fund, where the work has not been carried through and our promise fulfilled. The Sunday School of more than 125 crowds the present building far beyond its proper capacity, and all the services of the Church, as well as the other activities of the Mission, show a marked increase. A loving tribute was paid to the two priests of the Convocation who have entered into eternal life since our last meeting: The Rev. Abram L. Urban, for many years a missionary of this Convocation, and the Rev. Dr. William B. Beach, rector of one of our strongest missionary parishes, the Church of Our Saviour, Jenkintown, Pa.

Reports of the missionaries gave clear evidence of strong and loyal work being carried on by our Missions under very difficult conditions. One Mission, that of Advent, Hatboro, hopes to increase its contribution to the support of its missionary, the Rev. George W. Lamb, by $100 in 1933.

After a very enjoyable luncheon, served by the people of St. Augustine, the Bishop cheered and encouraged us all by a message, characteristically full of hope, humor and inspiration.

The budget for 1933, calling for an appropriation of $5278, or $215 less than that asked for this year, was adopted at the afternoon business session. This asking will be decreased $100 further if the Mission above referred to finds itself able to fulfill its hope.

Two proposals for reviewing and carrying forward the work of the Convocation were made at this meeting and the proposals were committed to two committees appointed for those purposes. One, to review the history and present work of the seven missions of Convocation, is composed of the Rev. Messrs. Argo, Groton and Niblo, and Messrs. Shorday, of Cheltenham, and Wood, of Conshohocken. The other is to investigate a field for new work to the southwest of Glenside and to consider its relation to our present work in Glenside. Its members are the Rev. Messrs. Copeland, Burgess and Groton.

The Woman's Aid, at an enthusiastic and well-attended meeting, appropriated the proceeds of the June Fete to the building fund of St. Anne's, Willow Grove; to materials for a new basement floor at Trinity Mission, Gulph Mills, and to the transportation expenses for taking the colored children at the House of the Holy Child in Ambler to St. Augustine's Church, Norristown, for their Sunday services and Sunday School.

EDWARD C. KALTENBACH,
Secretary.

PART OF THE DAY'S WORK FOR CHURCH SCHOOLS

Since the Department of Religious Education this fall arranged to place a trained Field Worker at the disposal of the Church Schools, upwards of fifty conferences have been held with rectors, superintendents and teachers. These represented schools ranging from the smallest mission to the largest parish in the city and the country. Sometimes the Field Worker upon request goes out to the parish or Church School for meetings with teachers to discuss problems and to show the new teaching helps that are available.

Many problems are brought direct to the department office in the Church House. Various questions are asked and answered. Books, pictures and other helpful materials are brought out for examination. Believing there is an interest in the kinds of questions asked and the kind of information sought, THE CHURCH NEWS was able to obtain a few that come up as part of the day's work. The questions come from rectors, superintendents and teachers.

Here follow a few of the questions:

"I've been given charge of the Primary Department, and I don't know anything about it. What am I to do?"

"I'm not satisfied with the series we use in the Senior Department. What can you suggest?"

"Could some one come to our teachers' meeting and help plan our courses?"

"We feel that our boys and girls should have some week-day activity at the Church. How should we go about starting it and what shall we do with them?"

"We are starting a Church School and have come for help."

"I have to prepare a paper on the history of Missions for a Y. P. F. meeting. What can you suggest?"

"I'm teaching my 13-year-old girls the Life of Christ. What sort of activities could they do in connection with this course?"

The clay when soft is moulded by its surroundings. So are we in youth.

Our Church Schools as Seen by A Field Worker

The following is presented by the Diocesan Department of Religious Education as representing a report on one of the Church Schools in the Diocese where the department's Field Worker was assigned to study its operation at the request of the rector and the Church School officers, and to make suggestions and recommendations. This report is one of several that have been made as a result of rectors' requests for the services of the Field Worker.

The report tells its own story. It reads:

Worship:

Children for the most part did not enter into the service. The plan was good. A short talk or story might be included, and more understandable hymns. Reasons for lack of interest in the service might be tardiness of teachers, size of church in relation to the number of pupils, lack of understanding of why they are there. Would begin on time, regardless of who is there.

Suggestions

1. Have kindergarten worship in class room, leaving the Chapel for worship services of the primary, junior and senior departments. These could be held separately and adapted to the needs of each age.

2. Hold Church school at 11 A. M., junior and senior departments attending the first part of service and going to the parish house for the lesson period; primary and kindergarten groups in the parish house for the whole period. There are many variations of this idea.

3. Have Student Council tackle the question of improvement in the worship service, have teachers come ahead of time, separate the boys' classes.

Closing Service:

Would suggest eliminating the worship and turning it into a school meeting to be run by the Student Council if possible, perhaps holding these meetings once in a while instead of every Sunday. New hymns could be practiced at that time.

Attendance Records:

Would suggest that the books be collected so as to make for the least interruption. Taken to the secretary by a member of the class if possible.

Teachers and Teaching:

Only one teacher in Church at 9.30. It is very important that teachers arrive ahead of time. My impression was that the teaching emphasis was informational. The senior girls revealed that this has been the case, as they had little carry-over of the Sunday teaching to their daily life.

Suggestions

Would suggest, if the above is true, that the newer approach to religious education be studied by the teachers. "How Shall I Learn to Teach Religion," by Blanche Carrier, would be a good book for the teachers to study.

The tests on "Ways of the Church" given to children above the third grade, would help the teachers to know their pupils, to interest them, create discussion, finds gaps in teaching.

Use "Predicaments in the Church School" for discussion of problems at teachers' meetings.

Use of Money:

Room for improvement here (not in amount).

Suggestions

A study of the educational possibilities in the Church school offerings (good and bad points of competition, etc.). Money can be a teaching instrument.

Would suggest the children have more to say about where their money goes. Classes too young to understand general missions be allowed to give their offerings for concrete things.

Choir Class:

Very good idea. It might be well to think of dividing it into two groups, older and younger, for more discussion and activity.

Equipment:

Kindergarten fine. Tables needed for many classes.

CHURCH SCHOOL MATERIAL AVAILABLE FOR TEACHERS

"How Can a Christian Family Celebrate Christmas" and a series of aids to teachers entitled "Ways of the Church," are available in the Diocesan Department of Religious Education. Both publications are interesting, helpful, and inexpensive. In fact, the first mentioned is free, and the second, which really covers four separate subjects may be obtained for one dollar each. Each of the four in the latter provides a teacher with 5 separate tests and form material relating to each test sufficient for 20 children.

"How Can a Christian Family Celebrate Christmas" has special significance at this season of the year. It was prepared by Sarah C. Leidt, and is published by the National Council. It would be possible to print here a number of excerpts from the pamphlet, but as it is possible to obtain the whole pamphlet easily and without cost the benefit of having the complete pamphlet no doubt, will be preferred.

Get in touch with the department of Religious Education at the Church House while the supply lasts.

The series "Ways of the Church" has been prepared by the Child Study Commission of the Church and is valuable in seeking to discover children's knowledge of and attitudes toward the Church as well as to implant information.

Each of the four series deals with separate subjects. These are: "In the Church Building," "In the Prayer Book," "Meanings and Interpretations" and "The Church and Everyday Living." Each of the series with 5 tests and 20 form blanks supplies sufficient study and discussion material to cover a considerable period, and some teachers have reported that any one of the series is sufficient for an entire term.

The Department of Religious Education will be glad to furnish one or more of the series to anyone interested.

ENGLISH BISHOP TO LEAD HOLY LAND PILGRIMAGE

A communication has been received from the Rt. Rev. John Harold Craig, Bishop of Guilford, directing attention to the Pilgrimage to the Holy Land, which will be conducted next Spring in connection with the Anglo-Catholic Centenary in England. The Bishop of Guilford has been asked to act as President of the Pilgrimage.

"We should like to draw together," writes the Bishop, "a really representative group of members of the whole Anglican Communion and not only to be a party of English Church people. We are all the more keen about this because the more deeply one studies the history of our Communion the more plain it becomes that we cannot celebrate the Oxford Movement without including the Evangelical Revival which preceded it as was its real root and source, and so we feel that this is no party demonstration, but an act of thanksgiving in which Anglicans of all shades of opinion can unite to give thanks for inestimable gifts and blessings."

Full particulars of the Pilgrimage, the Bishop writes, can be obtained from the Secretary, Anglo-Catholic Congress Committee, 215 Abbey House, Victoria Street, London, S. W. I., or from the Secretary, Anglo-Catholic Pilgrimage Association, 2A Albany Courtyard, Piccadilly, London, W. I.

It is proposed to start the Pilgrimage on the Wednesday after Low Sunday, which is April 26th, and the party will be away from England four weeks.

Face the problems. If we are to succeed it must be by each doing to the best of his capacity.

FEDERAL TAX EXEMPTION PARISHES MAY OBTAIN

In the last issue of The Church News, attention was called to Federal tax exemption permitted to churches in the use of electrical current, and how to obtain this exemption.

Here is another tax exemption that may be obtained, but which, like the one referred to above, must be applied for.

Unless application for exemption is made before tickets are printed, proceeds of entertainments in parish houses or elsewhere where the admission charge is 40 cents or more, are taxable.

If you desire to obtain exemption, apply to the U. S. Internal Revenue officer in your district and ask for "Form 755."

CLERGY CHANGES REPORTED

The Rev. William MacDonald Sharp, assistant to the Rev. Joseph P. Morris at Prince of Peace Chapel of Holy Trinity Church, on December 1 takes up his duties as rector of St. Paul's, Aramingo, in response to the unanimous call of the vestry tendered Mr. Sharp last month. Mr. Sharp succeeds at St. Paul the Rev. Percy G. Hall, who became rector of St. Martin's, Oak Lane.

Mr. Sharp is a native of Philadelphia. He was educated at Penn State College; Purdue University, Lafayette, Ind., and the Philadelphia Divinity School, entering the latter in the fall of 1922. During his Diaconate he served as assistant to Dean Bartlett at the Philadelphia Divinity School. Following his ordination as priest in 1926 he accepted appointment at the Prince of Peace Chapel. As a boy he was a member of the Prince of Peace, and from there he entered the ministry.

The Rev. Spence A. Dunbar, who recently resigned as assistant at St. Paul's, Chester, has accepted a call to St. John's, Waterbury, Conn., where he will serve as assistant to the rector, succeeding the Rev. Arthur F. McKenny, who was appointed Student Pastor in the University of Pennsylvania Christian Association by the Bishop last month. Mr. Dunbar is a graduate of the Philadelphia Divinity School, and entered the ministry from St. Paul's Church, South Philadelphia. When the Rev. Stanley V. Wilcox, formerly rector of the South Philadelphia parish, succeeded to the rectorship of St. Paul's, Chester, upon the elevation of Bishop Taitt to the Episcopate, he appointed Mr. Dunbar as his assistant.

ST. CLEMENT'S OBSERVES ITS 75TH ANNIVERSARY AND PATRONAL FESTIVAL

Beginning on St. Clement's Day, Wednesday, November 23rd, and continuing through the Octave up to and including Wednesday, November 30th, St. Clement's Church, 20th and Cherry Streets, united with its annual Patronal Festival the commemoration of the 75th Anniversary of the foundation of the parish.

Each day during the Octave there were early Celebrations of the Holy Communion at 7, 8 and 9.30 o'clock. At the 11 o'clock Celebration and Sermon on St. Clement's Day the preacher was the Rev. William Adams McClenthen, rector of Mt. Calvary Church, Baltimore, who was from 1901 to 1905 an assistant at St. Clement's. On Thanksgiving Day the Offering was for the Episcopal Hospital. The Rev. Franklin Joiner, rector of the parish, was the preacher at the evening service on Friday, November 25th.

Bishop Taitt was the Celebrant at the 8 o'clock Corporate Communion of the entire parish on Advent Sunday, November 27th, and at the 11 o'clock service the Rev. Spence Burton, Superior of the Society of St. John the Evangelist, was the preacher. This Society was in charge of St. Clement's from 1876 to 1891. At the night service there was the Annual Procession of the Parish Guilds and Sodalities. The Rev. Samuel Hutchinson, rector of St. John's, Newport, R. I., who was rector of St. Clement's from 1905 to 1920, was the preacher at this service.

The Bishop and a large group of priests formerly attached to St. Clement's were the guests on Monday night, November 28th, at a Parish Tea and Reception commemorating the 75th Anniversary.

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The Woman's Auxiliary Department

Edited by MARY B. SPAHR

Provincial Meeting of the Auxiliary

By PHOEBE B. PANCOAST
President of the Woman's Auxiliary of the Province of Washington

It would be quite impossible to put into cold print the *spirit* of the Provincial Meeting of the Woman's Auxiliary, held in Pittsburgh, October 18th-20th. Yet it is the *spirit* of these days rather than the gracious hospitality extended or any details of routine business I would bring you.

From Bishop Strider's opening message calling us to Penitence and Repentance, and Bishop Creighton's ringing challenge to remember "God's Promises are eternal, that His hand is always stretched out to help and failure only comes when *we* refuse to take His hand," each message brought a deeper realization the only solution of our personal or world problems is to be found with Christ as our Guide.

One of the most encouraging reports from the Presidents showed over 100 branches of the Junior Woman's Auxiliary. The officers' conferences were most helpful and showed the value of facing problems together. The recommendations of the Junior's Conference seems worthy of giving in detail, both for information and inspiration:

"That a special object be considered for the separate work of the Junior Woman's Auxiliary, such as a scholarship at the Deaconess Training School in Philadelphia.

"That in each Diocese, the chairman of the Junior Auxiliary have a place on the Executive Board.

"That the Junior Auxiliary have a separate place on the program at each Provincial Meeting and a Joint Session with the Senior Group."

Findings of the Presidents' Conference give us definite suggestions as follows:

"Miss Nan Tyler, Maryland, Secretary of the Presidents' Conference, stated the opinion of that group that during the present emergency greater emphasis should be laid on backing the Bishops and clergy in their support of the general program; that this emphasis should be expressed in a three-fold way, by prayer, by study and by gifts."

Pictures of Mission work in the Province were given by Mrs. Campbell, who works among the mountain people of West Virginia, and by Miss Edmunds, who gave an illuminating account of her Social Service work at Dabney House, to which $2500 was given from the 1931 U. T. O. From the Foreign Field our guest was Miss Helen Skiles, of Kyoto, Japan. She not only brought us pictures of lives transformed by knowledge of Jesus Christ, and endless opportunities for service, but begged us not to yield to any "depression of spirit." "If we as *Christians* do not have Faith and Courage in difficult days where shall the *world* look for it?"

A keener sense of our personal responsibility as members of Christ's body—to strengthen the whole body was constantly brought home to us. As we return to our work and face difficulties and perhaps discouragements, may we remember Bishop Creighton's text from Isaiah 41, 10 and 13:

"Fear thou not for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right of my righteousness."

"For I the Lord thy God will hold thy right hand, saying unto thee. Fear not; I will help thee."

The world today is clamouring for life and not a mere existence.

There is no *way of* Life, but *Christ's* way,
There is no Power *for* Life, but Christ's power,
There is no hope *in* Life without Christ.

"I am come that they may have *Life* and have it more abundantly."

"I am the *Way,* the *Truth* and the *Life.*"

The deeper realization of this truth was the underlying *spirit* of the Synod.

"Bless us, O Lord with a vision of Thy Being and Beauty and Power that in the Strength of that vision we may work without haste and without rest until Thy Kingdom come and Thy Will be done on earth as in Heaven." Amen.

THE DIOCESAN COMMITTEE

Juvenile Court Work for December meeting.

This work, which was begun by the Diocesan Committee, is a development of the City Mission under Miss Alfriend. These little children of our own Church who are brought into the court by some misfortune need our care. Dr. Wm. H. Jefferys will tell us of our opportunity to help.

WANTED ! COLLEGE WOMEN !

Living Issues in China. Please come to Holy Trinity Parish House December 5th and 6th for the Institute to be conducted by Miss Marston, National Educational Secretary. The sessions are:

10.00 A. M.—11.15 A. M.
11.30 A. M.—12.45 P. M.
2.15 P. M.— 3.30 P. M.

Members of the Auxiliary of Holy Trinity are serving a simple luncheon both days for the aid of their Indian Scholarships.

The first meeting of the Normal Class will be held in the Church House, Wednesday, January 4th, 1933, at 2 P. M. Subject: China.

MARGARET E. BULLITT,
Educational Secretary.

Do not despise your faith because it is small.

DIOCESAN ALTAR GUILD

A number of books have been donated to the Altar Guild following the announcement in THE CHURCH NEWS of the starting of a library in the Church House for the use of the Guild members. The library comprises books relative to Altar Guild work. More books are desired. Both new and used copies will be most welcome.

If any one wishing to donate either books or magazines will communicate with the librarian, Miss Helen Plumly, 254 S. 16th Street, Telephone, Pennypacker 7165, she will be glad to give information as to the books which are needed. Books may be taken out either before or after the monthly meeting of the Guild at the Church House, and kept to the next meeting. There is no charge for the use.

CHURCHWOMAN'S CLUB

Announcement has been made by the Churchwoman's Club, 134 S. 22nd Street, that the Advent Lectures this year will be given by the Rev. D. Wilmot Gateson, rector of the Church of the Saviour, West Philadelphia. The lectures will be given on the Tuesday evenings of December 6, 13 and 20. The topic will be "The Objects of Christ's Coming."

RED CROSS EMERGENCY

A Call to Service. The cut garments requisitioned from the Red Cross are waiting for you. 36 parishes have taken work, the need is immediate. If you cannot take any work, won't you provide the means for us to give the work to the unemployed women who work in our own rooms and are paid by the force? This would accomplish two splendid objects.

Motor transportation is sometimes needed. Won't you give your name to be called on by the Unemployment Bureau, whose headquarters is in the Church House. Let's act at once. Cold weather and Christmas are before us. Call Spruce 6650.

ANNA MORRIS,
Chairman.

ALTAR RAIL WANTED

The Diocesan Altar Guild is interested in helping to equip one of our new Missions in the Diocese and would appreciate the donation of an Altar Rail by some Parish that may have one no longer in use.

Address Miss Fisher, care Diocesan Altar Guild, Church House.

Girls Friendly Society Activities

CHRISTMAS CARDS

Attention of the clergy is especially drawn to the G. F. S. cards, which include several from Mowbray and other foreign producers of holiday cards. Space for the clerical message to the parish is included on several.

These cards may be seen any weekday from 11 to 1, except Saturday, in the G. S. F. room at the Church House, or a book will be sent you for inspection on application.

Attractive secular cards also are in the collection, including a very good box of 21 assorted cards for $1.

Neighborhood Conferences

The annual Neighborhood Conference of the Schuylkill Valley District was held on Saturday, November 5th, at St. Joseph's Chapel, Gladwyne, picturesquely situated in the woods of Penn Valley.

The Rev. Gibson Bell, rector of All Saints, Wynnewood, and headmaster of Montgomery School, made the address at the service, and the Rev. David Holmes, vicar of the Chapel, officiated. The offering was given to the Bentoc Scholarship.

Mrs. Harold G. Mead, Branch President, and Mrs. Stuart Bell, Candidate Associate, were hostesses at a very interesting Chinese supper. The room was decorated with Chinese colors, and the favors were nut cups with Chinese flags and real Chinese nuts. Chop suey and rice were served, also Chinese cakes. Chop sticks were given as souvenirs to each guest, who had great fun trying to eat in the real Chinese fashion.

Mrs. Winthrop C. Neilson, Vice-President of the District, presided at the Conference. Miss Vung Yung Ting, a Chinese student at Bryn Mawr College, gave a fascinating talk on China and sang a charming Chinese song. Mr. Leu, another Chinese student, who had prepared the chop suey, spoke and sang the National Air.

After the business meeting, Miss Elizabeth W. Beatty, Diocesan Secretary, explained about the G. F. S. money object, which this year goes to China. Mrs. William Spiess, President of the G. F. S. in Pennsylvania, gave an impressive talk on Branch Diocesan Girls' Friendly work and activities.

—

South Philadelphia Neighborhood Conference took place Tuesday evening, November 15th, at Old Christ Church Neighborhood House. Mrs. W. W. Cardwell, Vice-President of the District, presided. Following a very enjoyable supper prepared by the members of Christ Church Branch, the Conference opened with a short service conducted by the rector, Rev. Dr. Washburn, who also extended the greetings of the parish, and very entertainingly recalled some of his own earlier associations with the G. F. S.

After the roll call, which showed an attendance of 123, with 10 Branches represented, Mrs. Cardwell reported on the activities of the Branches for the past year, which showed well-rounded and interesting programs.

Mrs. C. Wm. Spiess, Diocesan President, then very impressively addressed the group on the topic, "Get out of the 'dreary little orbit of self,'" and telling how the G. F. S. diversified planned programs meet the need of all age groups.

Miss M. Atherton, Vice-President of the Senior Club, made several important announcements. A younger member from St. Stephen's Branch, Philadelphia, gave an interesting report of the Younger Members' Conference at Cape May over the Labor Day weekend. The guest speaker of the evening was Miss Deane, of St. Elisabeth's, South Philadelphia, whose subject was, "Balancing a Budget of Principles and Morals," emphasizing the need of closer living with God and subjection of self in these days of the mad rush to keep up with the Joneses and the consequent difficulties of modern life.

At the close of the evening a vote of thanks was given to Christ Church Branch for its hospitality.

—

Pennsylvania History

An interesting moving picture will be shown at the Senior Club meeting, Wednesday evening, December 14th, at 8 o'clock, at the Church House. This reel is shown through the courtesy of the Colonial Dames and fits in very well as a part of the current William Penn celebrations. All G. F. S. members and their friends will be very welcome to attend the club meeting and see this picture.

—

Christmas for Sailors

As is customary, the G. F. S. Auxiliary of the Seamen's Institute will again send ditty-bags, knitted scarfs, sweaters, socks, and other articles to the Institute for the seamen's Christmas. An exhibit of this work will be held at 2118 Spruce Street on Friday and Saturday afternoons, December 16 and 17, from 3 until 6. Anyone interested is cordially invited to stop and see it, and if possible, bring a used

book for the Merchant Marine or a can of vegetables for the Institute, which is now feeding a man for 10c a day.

PLAYS FOR CHRISTMAS

Miss Mary Simms, Consultant on Religious Drama of the National Department of Religious Education, sends a list of plays from the new edition of "Religious Plays and Pageants," recently compiled and published by the Commission on Religious Drama, selected from the whole list and suitable for the Christmas season. The plays designated by an asterisk (*), Miss Simms points out, illustrate the high standard toward which Religious Drama is striving.

The list follows:

The Christmas Story, by Rita Benton; Abington Press, 150 Fifth Ave., N. Y.; 25c. Ten characters and children of Bethlehem. For children.

Manger Service, by Rita Benton; Abington Press; 25c. Fourteen children needed, together with whole school bearing gifts.

**Miracle Play of the Christ Mass,* by P. F. A. Hibbert and F. Rawlinson Wood; Morehouse Publishing Co., Milwaukee, Wis.; 75c. Four parts and extras; music included.

The Nativity, by E. R. and E. B. Shippen; Beacon Press, Boston, Mass.; includes "Consecration of Sir Galahad"; $1.50. Christmas pantomime in five episodes, with a reader. Suitable for younger and older children.

**Next-Door House,* by Margaret Cropper; Macmillan Co., 60 Fifth Ave., N. Y.; 10c. Quaint allegory of the House belonging to Good Humor and Good Sense, and their neighbor, Down in the Dust.

**Canticles of Mary,* by Miriam Denness Cooper; Century Press, 353 Fourth Ave., N. Y.; 35c. Eleven men, three women, angels.

**Come Ye to Bethlehem,* by Ethel Bain; Church Missions Publishing Co., 45 Church St., Hartford, Conn. Fourteen men, two women, angels.

**The Pageant of the Kings,* by Russell Bowie, Abington Press; 25c. Sixteen men, the Voice, a Reader and a crowd.

**Shepherds All,* by Rev. P. E. Osgood; Harper Bros., 49 E. 33rd St., N. Y.; $2; included in "The Sinner Beloved and Other Plays." Ten men or older boys, four or five women or older girls and two boys.

**Nativity Cycle of the York Mystery Plays,* by Rev. P. E. Osgood, Harper Bros.; $1.75. Included in "Old Time Church Drama, Adapted." Requires expert production; full instructions given.

St. Clement's Church

20TH STREET *at* CHERRY., PHILA.

CHRISTMAS BAZAAR *and* CHICKEN *and* WAFFLE SUPPER

In the Parish House, Thursday afternoon and evening, December 8th.

Bazaar opens at 3 P. M.

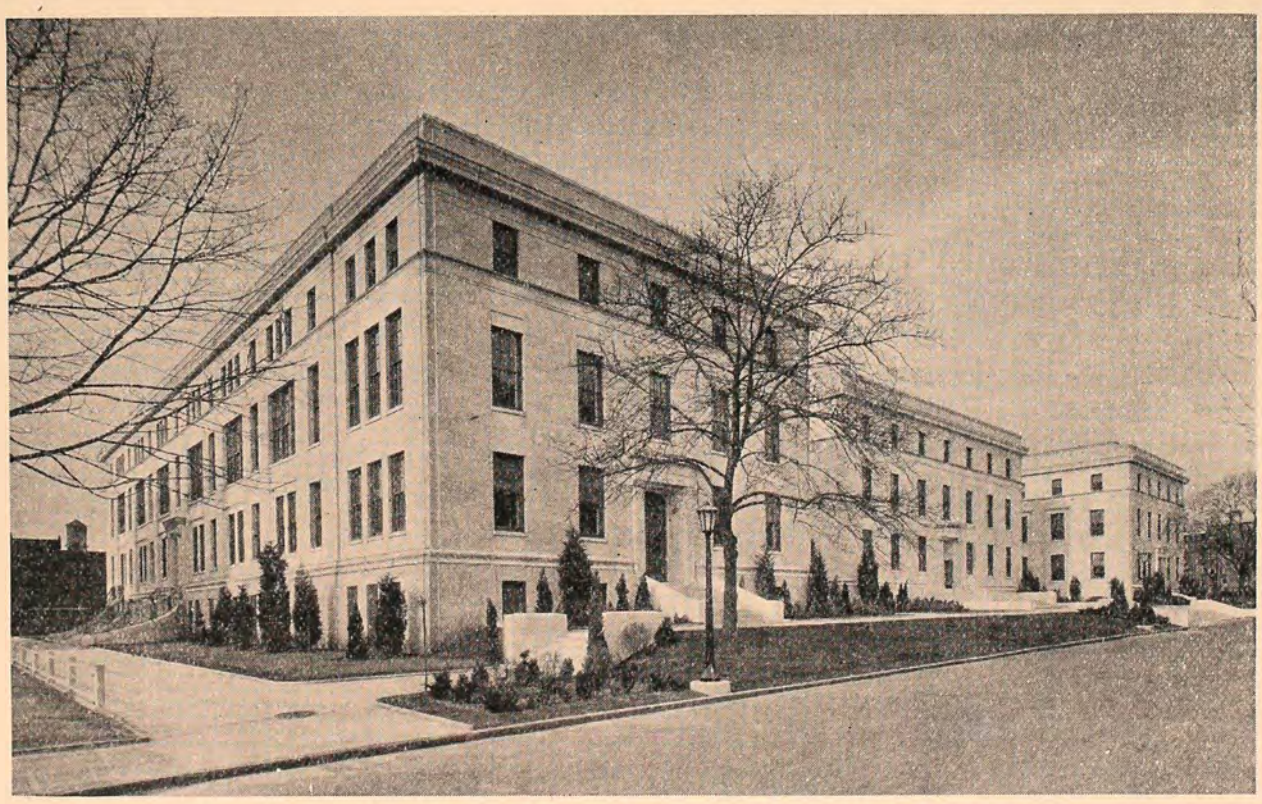
Both fancy and useful articles for sale, candy, flowers, aprons, Christmas cards, and many other things suitable for gifts.

Supper will be served for 50 cents at 6.30 P. M. Ice cream and cake may be had with supper, or any time during the evening, for 15 cents extra.

Small tables to seat any number may be reserved beforehand, for any hour.

Entire proceeds of Bazaar and Supper will be given to the Parish's Quota for Missions.

WE SOLICIT THE PATRONAGE OF ALL OUR FRIENDS IN THE DIOCESE



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Enclosed find One Dollar for a year's Christmas Gift Subscription to THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA, to be sent to the following named person with my compliments.

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Let holly-time mean holiday

ALL day long at Chalfonte-Haddon Hall, Christmas is a delightful adventure. Carols in the morning. Stockings, filled to overflowing, for the children. A plump family turkey for dinner. Entertainments. Concerts. Here is all the gaiety of a Christmas at home, all the comfort . . . without the long hours of exhausting preparation. The hotel itself is a fairyland of poinsettias and holly and fragrant Christmas trees. The decorated Boardwalk is a sight to remember always.

In addition, there is the brilliant beauty of the winter sea, the crisp and tonic ocean air.

Grown-up families, too, have found Chalfonte-Haddon Hall a happy place. Bring *your* family for the week-end, or the whole holiday week. Special holiday entertainment. *Winter rates . . . the lowest in years.* Write for information.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

DOROTHEA EMLEN

At the regular meeting of the Board of Trustees of the Church Mission of Help, held October 17th, 1932, the following Resolutions were unanimously adopted, and the secretary was instructed to forward copies thereof to THE CHURCH NEWS of the Diocese of Pennsylvania and to spread the same upon the minutes of this Society:

The Board of Managers of the Philadelphia Branch of the Church Mission of Help, desires to put on record our sense of fellowship, and the Society's obligation to our colleague and co-Director, Dorothea Emlen; and unanimously adopts the following Minute, standing in silent remembrance:

While Bishop Rhinelander and Miss Mary Coles originally conceived and brought about the establishment of the Philadelphia Chapter of our Society, through the instrumentality of Miss Cole's Bible Class, Dorothea Emlen caught fire at the idea and, early in its institution, allied herself whole-heartedly and for all her remaining days with the Society and its best interests as she conceived them.

At first she worked as a volunteer case worker; later she assumed the position of unpaid Executive Secretary, and this position she maintained for over a decade and actually until her death.

To her wisdom we owe the affiliation of this Society with the City Mission, which has proved a tremendous added strength and source of usefulness to both institutions.

We owe to her the entrance of this Society into the Welfare Federation; its incorporation under the Laws of Pennsylvania in the year 1921; its reputation for sound scientific work; and its firm establishment as one of the really useful, if smaller, social instruments of this great metropolitan area.

Of Dorothea Emlen, herself, we remember her as a friend. Always we shall miss her glowing personality and resourcefulness; and we humbly commit to the God of Love the Blessedness of this friend of ours, and sister of the young womanhood of Philadelphia.

FLOYD W. TOMKINS

The Board of Managers of the Philadelphia Branch of the Church Mission of Help, together with numerous other groups primarily interested in the spiritual and social welfare of their fellowmen, have suffered a heavy blow in the

death of the Reverend Doctor Floyd W. Tomkins. Seldom has one man made such a rich contribution of himself to so many people over so wide an area. His radiant personality and genial manner were known in all walks of life, far beyond the confines of our own city. Yet in a sense he belonged to metropolitan Philadelphia and in a real sense he belonged particularly to us. We already miss him much.

His interest in the Church Mission of Help was bound to be intense; because he never thought of people en masse, but, on the contrary, regarded them as separate individuals, each possessing precious personality. Doctor Tomkins would be sure to welcome the viewpoint of an organization like the Church Mission of Help, which goes on the assumption that each person needs individual treatment and each client is a precious soul for whom Christ died. It is not remarkable, then, that when the Philadelphia office of the Church Mission of Help was established in 1916, Doctor Tomkins was one of the very first to become associated with the work and movement; and that interest which he first manifested then, continued unabated until the Lord Christ called him home.

In 1922, when the Philadelphia branch of the Church Mission of Help was incorporated, he felt proud to sign its charter and to accept a Directorship in the body—a Directorship which he continued to exercise until his death in 1932.

We who were privileged to sit with him in council will always remember how deeply interested he was in all that went on in our deliberations; how animated he became while listening to an account of someone who had gone astray and had been reclaimed; how his historical-mindedness and breadth of personal experience came to our rescue when we were tempted to become discouraged; and how his sympathies always moved ahead to encourage, sustain and win us the side of greater mercy.

Now that God in His wisdom has taken him from us, we desire to record our gratitude for having been privileged to know and company with his soul, and to acknowledge publicly our profound sense of loss at his departure.

May Almighty and Everlasting God grant him continual growth in His love and service.

WILLIAM MOFFETT

The rector and vestry of the Church of the Messiah, Philadelphia, record with sorrow upon the records of the parish the death of the Rector's Warden, Mr. William Moffett, which occurred on September 22, 1932.

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"At the top of the Hill."

Mr. Moffett was a devoted member of the parish, rendering an active service of over fifty consecutive years. Always faithful, he rendered acceptable service as a teacher in the Church School, advanced to Superintendent of the School, and was then called upon to assume the responsibility of a vestryman. For sixteen years he discharged the duties of parish Treasurer, and served for some time as the Rector's Warden. He also was elected as one of the parish delegates to many of the Diocesan Conventions. At the time of his death he was Rector's Warden, having been invited to accept that office by the rector upon the completion of the merger of the old Messiah Church with the recent St. Matthew's Mission, Palm Sunday last.

With his long and faithful record of service to the Master before us,

Be it resolved, That while deeply mourning the loss sustained by our parish, and, we feel, by the Church at large through the death of this, our co-worker, William Moffett, we would humbly record our gratitude to Almighty God for the wonderful example of outstanding faith evidenced unfal-

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teringly in Mr. Moffett's life, and for all the aid which he has been to this parish in the past.

May Almighty God in His Mercy grant that he may go from strength to strength in the life of perfect service in His Heavenly Kingdom.

Be it Resolved, further, that copies of these resolutions be sent to the members of his family, to the CHURCH NEWS of the Diocese and spread upon the minutes of this Vestry.

(Signed)

WM. OSCAR ROOME, JR.,
Rector;
CLARENCE W. VANDERGRIFT,
Actg. Warden;
ALEXANDER MCGARVEY,
Secretary;
ARTHUR STANLEY,
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In the column to the left is a reproduction of the beautiful memorial window installed in St. Thomas Church to Mr. and Mrs. Harry C. Hart. It was designed and built by The D'Ascenzo Studios in this city whose artistry and workmanship may be seen in a number of churches in the Diocese. The window bears the inscription:

"Memorial To
"Harry Carlton Hart, May 21, 1927-February 19, 1881
"and
"Mary Crathorne Meigs, his wife, August 9, 1838-February 16, 1917"

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"The book is not particularly timely. . . . Many of his passages border perilously on the purple."—*Southern Churchman, W. L. Ribble.*

"'Prayer as Power' should be read by every layman—especially by business men."—*Canadian Churchman.*

". . . very simple thoughts. . . . There's an odd slip at the end of the Foreword."—*Epis. Ch. S.S. Magazine.*

"Works like this are as a mirror: if an ass looks in you cannot expect an angel to look out . . . when a head and a book come into collision, and one sounds hollow, is it always the book?"—*Lichtenberger as quoted by Arthur Schopenhauer.*

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WHAT A FISH HAWK TAUGHT A CLERGYMAN

During the summer I was in a New Jersey shore city on a short vacation.

While there I read a most interesting account of a gentleman who dedicated to the "fish hawks" a large farm near the sea, protecting them in the unmolested use of the same.

This suggested an idea to me.

I was ordained to the sacred ministry more than 32 years ago. I served 25 years in the missionary field. I frequently paid house rent and pension premiums out of my small stipend.

I am now growing toward the sunset side of life without a home. which is heart-breaking to me.

I have saved but little, but am willing tc pay as far as I have to pay,-to any who will let me have an old house or farm, which may mean but little to its owner but will mean a great deal to me I am giving my best and most useful years of service in Pennsylvania. I invite investigation as to the above statements.

Address

"Fish Hawk" THE CHURCH NEWS
1016 Arch Street Philadelphia

CLASSIFIED

WANTED

Discarded Vestments for a Choir of Men and Boys of St. James Mission, Prospect Park. Also used Hymnals with music would be appreciated. Communicate with Rev. P. R. R. Reinhardt, Moore, Pa., or Telephone, Ridley Park 1539.

WANTED—Small rug, 6x4 feet, for Altar Steps in Chapel at Tub. Cottage, A and Luzerne Streets. Address
Mrs. Edwin M. Luckenbach
2621 North Douglass St., Phila.

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We are interested in an 19-year-old girl who has a baby boy, seven months old. The girl has had one year High School education and is trainable. We are anxious to find a boarding home for the girl and baby with a small remuneration with one of our Church families.

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Two sisters on North 8th Street have several rooms they would like to rent out.

For further information please ask Miss Howland, Woman's Auxiliary office, room 37.

ROOMS

To Philadelphia Churchwoman

One room available at low rate, at Church Training School, 708 Spruce St. Address Dean Springer.

Position Wanted as Mother's Helper to assist in home, take care of children and do sewing; or as a companion to elderly person. Apply: The Church News, (A), 1016 Arch Street.

Unfurnished — Three rooms and bath. Price $40, which includes heat, gas, electricity and frigidaire. 829 S. St. Bernard St., West Phila., Pa. Private family. Tel. Bar. 0281.

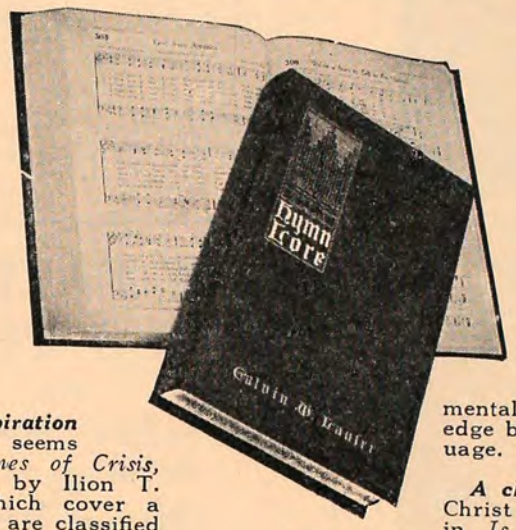
BOOKS

to say "Merry Christmas"

Here is the perfect gift for your pastor or Sunday School Superintendent. The unusually fine printing and binding of *Hymn Lore* makes this collection of stories about familiar hymns an admirable addition to any library. Dr. Calvin W. Laufer has written of the origin and history of 50 hymns in an interesting, readable style. **$1.25.**

Each day of the New Year will be more worthwhile if *Through the Bible Day by Day,* by Edward P. Westphal, is a companion volume to the Bible. Mr. Westphal's plan for devotional reading avoids duplicate selections and places readings from the poetical and prophetic books in their proper setting. Bound in limp maroon fabrikoid, with gold lettering. **$1.25.**

Daily Bible readings for 1933 have been arranged by Hugh Thomson Kerr and are published in booklet form in *A Year with the Bible.* Prayers for special days and blessings for use at the table are also included. To encourage the practice of daily devotions in the family, the Christmas edition with its attractive holiday cover is widely distributed by pastors and teachers. **5 cents each.** Regular edition, **3 cents** each.



Cheer, encouragement and inspiration "for those whose path of life seems dark" are offered in *For Times of Crisis,* a book of devotions written by Ilion T. Jones. Scriptural passages which cover a wide range of human experience are classified under recent terminology. **$1.25.**

Instead of a greeting card send a copy of *When the Prince Came* to your friends or Sunday School Class members. This new Christmas story of the nativity is told in a way that will interest children and adults alike. Paper bound, with colored illustration on cover. Complete with envelope. **25 cents; $2.50** a dozen; **$18.00** a hundred.

Another volume in Dr. Charles R. Erdman's series of New Testament Commentaries has just been published. Dr. Erdman's latest exposition, *The Epistle of Paul to the Philippians,* will interest both the layman and pastor. An introduction of 27 pages discusses the setting, the occasion and the contents of the letter. Then, as is his usual custom and with his usual keen understanding and practical application, Dr. Erdman explains the epistle section by section. Uniform with the other books in the same series in binding and price. **$1.00.**

Prayer in its various phases, its history and psychology is comprehensively dealt with by Friedrich Heiler in a new book entitled *Prayer.* **$3.00.**

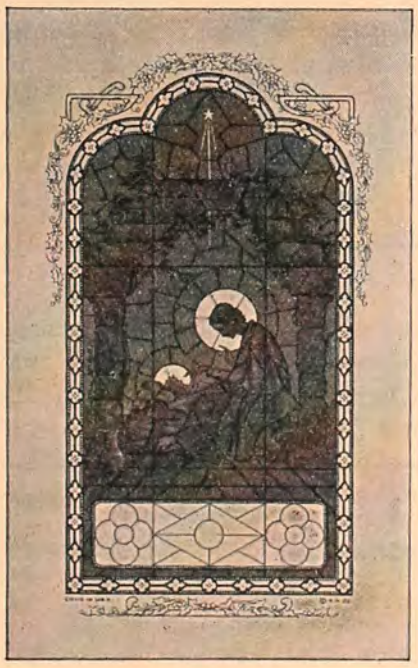
The Christmas season revives our interest in the birth of Jesus. In a narrative rather than controversial spirit Elwood Worcester relates his findings in the ancient literature bearing on this subject. The book is entitled *Studies in the Birth of the Lord.* **$2.50.**

In *Psychiatry and Mental Health* John Rathbone Oliver is speaking to pastors, seminary students and social workers who, perhaps more than other groups of people, come in touch with the mentally ill. Based on scientific knowledge but written in non-technical language. **$2.75.**

A charming and powerful picture of Christ is given by Philip W. Wilson in *Is Christ Possible?* He portrays Jesus as he has realized him in his own individual experience. **$1.75.**

Men Against Death ***tells the story of twelve*** scientific pioneers who have fought to keep people from dying. Readers who are familiar with "Microbe Hunters" and "Hunger Fighters," also by Paul de Kruif, need no introduction to his fascinating writing. **$3.50.**

Christmas Supplies



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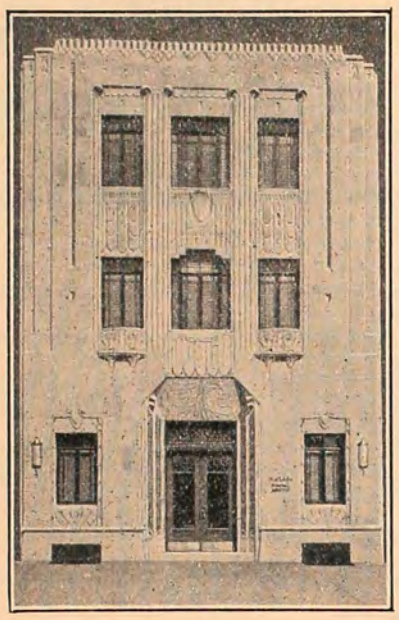

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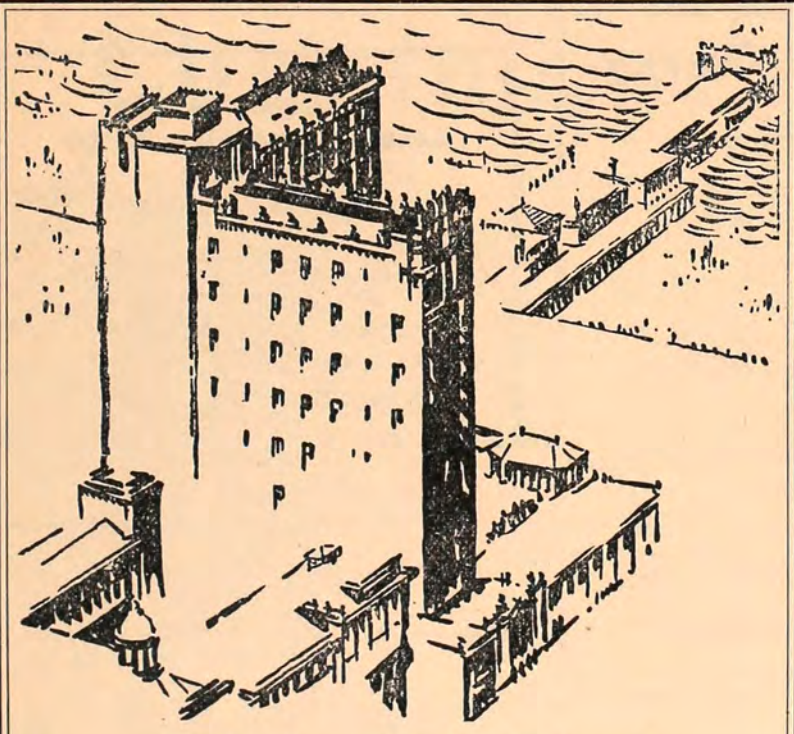

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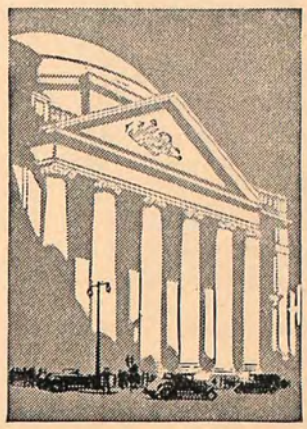

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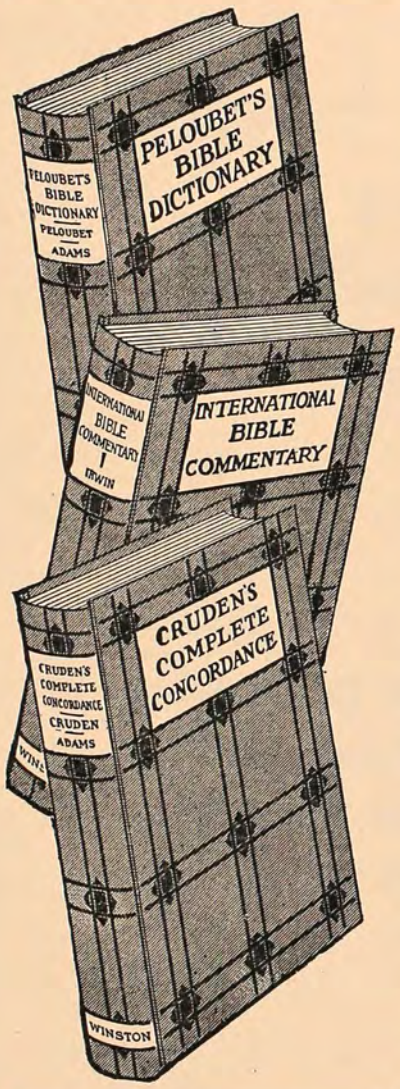

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